Drops of Nectar

Khenpo Kunpal's Commentary

on

Shantideva's Entering the Conduct of the Bodhisattvas

Volume Four

Version: July 2004

Śāntideva's Bodhisattva-caryāvatāra

according to the tradition of Paltrül Rinpoche

Commentary
by
Khenpo Kunpal
Chapter Four

With Oral Explanations by Dzogchen Khenpo Chöga

Volume Four

Compiled and translated by Andreas Kretschmar

Edited by Judith S. Amtzis

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The translator is happy to receive corrections and revisions from other translators, editors and readers. Up-to-date editions of these texts will be placed every six months or so at:

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Please send corrections and suggestions to Andreas Kretschmar:

kretnet@aol.com

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Dedicated to the unceasing activities of
Tulku Urgyen Rinpoche

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Andreas Kretschmar

Kathmandu, Nepal

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Remarks About the Transliteration

Remarks About the Transliteration of the Tibetan Text

The Tibetan root text of the Bodhisattva-caryāvatāra, *spyod 'jug rtsa ba*, was established with the help of the Peking Tangyur edition (P), the Derge Tangyur edition (D), and two modern computer generated editions, one printed by Sichuan People's Publishing House (S) and one printed by Dharma Publishing (Y).[1]

> *spyod 'jug rtsa ba (Peking edition)*: byang chub sems dpa'i spyod pa la 'jug pa, written by Śāntideva, Peking Tangyur No. 5272, Vol. 99, pages 243.1.1-262.2.7, folio 1-45a7, mDo 'grel (dbu ma) XXVI, La. This Peking edition of the Kangyur and Tangyur was begun in 1737 under the Qianlong emperor, reprinted and catalogued between 1955 and 1961, and published as *The Tibetan Tripitaka*. In the footnotes to the transliteration of the Tibetan root text we refer to this edition as text 'P'.

> *spyod 'jug rtsa ba (Derge edition)*: byang chub sems dpa'i spyod pa la 'jug pa, written by Śāntideva, Derge Tangyur, mDo 'grel (dbu ma), La. The printing of the Derge Kangyur was begun under Situ Chökyi Jungne[2] and the King of Derge, Tenpa Tsering,[3] in 1733. The Derge Tangyur was printed between 1737-1744. In the footnotes to the transliteration of the Tibetan root text we refer to this edition as text 'D'.

> *spyod 'jug rtsa ba (si khron mi rigs edition)*: byang chub sems dpa'i spyod pa la 'jug pa, written by Śāntideva, computer generated print by si khron mi rigs dpe skrun khang, Sichuan People's Publishing House, Chengdu, P. R. of China, by Zenkar Rinpoche, 1982, pages 1-134. In the footnotes to the transliteration of the Tibetan root text we refer to this edition as text 'S'

> *spyod 'jug rtsa ba (ye shes sde edition)*: byang chub sems dpa'i spyod pa la 'jug pa, written by Śāntideva, computer generated print by Dharma Publishing, Yeshe De, 95 folios. In the footnotes to the transliteration of the Tibetan commentary we refer to this edition as text 'Y'.

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[1] The most recently published *bka' bstan dpe bsdur ma edition* has not yet been integrated into this edition of the Tibetan root text. See *spyod 'jug rtsa ba (bsdur ma edition)* (PD), krung go'i bod kyi shes rig zhib 'jug lte gnas kyi bka' bstan dpe sdur khang gis dpe bsdur zhus, published by krung go'i bod kyi shes rig dpe skrun khang, bstan 'gyur Vol. 61, pages 951-1048, dBu ma, La. This edition contains different readings from four Tangyur editions, namely Derge (D) [sde dge], Peking (P) [pe cin], Narthang (N) [snar thang] and Cone (C) [co ne].

[2] si tu chos kyi 'byung gnas (1699-1774).

[3] sde dge'i chos rgyal bstan pa tshe ring

We were further able to get hold of four Tibetan editions of Khenpo Kunpal's texts. Among these four texts, the edition of the Zhechen Monastery, probably printed in the forties or early fifties of the 20th century in East Tibet, is the oldest:

> *kun dpal 'grel pa (zhe chen edition)*: byang chub sems dpa'i spyod pa la 'jug pa'i tshig 'grel 'jam dbyangs bla ma'i zhal lung bdud rtsi'i thig pa, written by Khenpo Kunpal, originally printed in Zhechen Monastery, East Tibet, off-set reprint of the Zhechen woodblock print [zhe chen spar ma], 371 folios, published by Lama Ngödrup for Kyabje Dilgo Khyentse Rinpoche. In the footnotes to the transliteration of the Tibetan commentary we refer to this edition as text 'A'.

We further used a modern reprint of the zhe chen edition, computer generated and published through Sichuan People's Publishing House, Chengdu, P. R. of China, by Zenkar Rinpoche:

> *kun dpal 'grel pa (si khron mi rigs edition)*: byang chub sems dpa'i spyod pa la 'jug pa'i tshig 'grel 'jam dbyangs bla ma'i zhal lung bdud rtsi'i thig pa, written by Khenpo Kunpal, computer generated print by si khron mi rigs dpe skrun khang, 1982, pages 137-817. In the footnotes to the transliteration of the Tibetan commentary we refer to this edition as text 'B'.

This edition must be treated with caution by any user. The editors have added titles in bold typeface to the sub-sections of the text. If one is not familiar with the original zhe chen edition, it is difficult to distinguish which titles were written by Khenpo Kunpal and which were added by the editors.

Tarthang Tulku published in the late nineties of the 20th century a computer generated reprint of the zhe chen edition:

> *kun dpal 'grel pa (ye shes sde edition)*: byang chub sems dpa'i spyod pa la 'jug pa'i tshig 'grel 'jam dbyangs bla ma'i zhal lung bdud rtsi'i thig pa, written by Khenpo Kunpal, computer generated print by Dharma Publishing, Yeshe De, 512 folios. In the footnotes to the transliteration of the Tibetan commentary we refer to this edition as text 'C'.

We based our transliteration of the Tibetan text mainly on the zhe chen edition of Khenpo Kunpal's commentary and have given variations in spelling and words in the footnotes, consulting the other two editions, following Wylie's transliteration system.

The fourth text, printed by Sangye Tendzin, 1963, in Nepal, proved not to be of any help for the transliteration of the zhe chen edition. This text seems to be a complete rephrasing of Khenpo Kunpal's text. A careful comparison has shown that almost every sentence has been rewritten. Sangye Tendzin himself studied in Zhechen Monastery as a young man. If he had gotten hold of an entirely different version of Khenpo Kunpal's commentary, we can presume that he would have stated so in his colophon. It is more likely that he himself rewrote the commentary, which accounts for

the fact that present day khenpos do not consider this edition as being reliable. Still, Sangye Tendzin's edition is helpful to translators since it often gives different readings and interpretations of the text:

> *kun dpal 'grel pa (sangs rgyas bstan 'dzin edition)*: byang chub sems dpa'i spyod pa la 'jug pa'i tshig 'grel 'jam dbyangs bla ma'i zhal lung bdud rtsi'i thig pa, written by Khenpo Kunpal, woodblock print by sangs rgyas bstan 'dzin, in 1963 (16th rab byung chu mo yos kyi lo), Nepal, 345 folios. In the footnotes to the transliteration of the Tibetan commentary we refer to this edition as text 'T'.



Śāntideva's Bodhisattva-caryāvatāra / chapter four

Śāntideva's Bodhisattva-caryāvatāra

Chapter Four

The Teaching on Heedfulness

Tibetan and English

[1] rgyal ba'i sras kyis de lta bur //
byang chub sems rab brtan bzung nas //
g.yel ba med par rtag tu yang //
bslab las mi 'da' 'bad par bya //

[2] bab col brtsams pa gang yin pa'am //
gang zhig legs par ma brtags pa //
de ni dam bcas byas gyur kyang //
bya 'am btang zhes brtag pa'i rigs //

[3] sangs rgyas rnams dang de yi sras //
shes rab chen pos gang brtags shing //
bdag nyid kyis kyang brtags brtags pa //
de la bshol du ci zhig yod //

[4] gal te de ltar dam bcas nas //
las kyis sgrub pa ma byas na //
sems can de dag kun bslus pas //
bdag gi 'gro ba ci 'drar 'gyur //

[5] dngos po phal pa cung zad la'ang //
yid kyis sbyin par bsam byas nas //
mi gang sbyin par mi byed pa //
de yang yi dvags 'gyur gsungs na //

[6] bla na med pa'i bde ba la //
bsam pa thag pas 'gron gnyer nas //
'gro ba thams cad bslus byas na //
bde 'gror ji ga 'gro 'gyur ram //

[7] mi gang byang chub sems btang yang //
de dag thar par mdzad pa ni //
las tshul bsam gyis mi khyab ste //
thams cad mkhyen pa kho nas mkhyen //

[8] de ni byang chub sems dpa' la //
lhung ba'i nang na lci ba ste
'di ltar de ni byung gyur na //
sems can kun gyi don la dman //

[1] A son of the Victor, who thus
Has firmly adoped bodhicitta must never waver,
But (should think), "I will always exert myself
To never stray from (the bodhicitta) precepts."

[2] Although one has made a decision,
It is appropriate to reconsider whether or not to carry through
Whatever was begun rashly and
Whatever was not well considered.

[3] What has been examined with the great wisdom
Of the buddhas and their sons
And has even been examined and re-examined by myself—
How could I discard it?

[4] If, having made such a promise,
I do not put it into action,
I have deceived all sentient beings.
What destiny will I have?

[5] If it has been taught (in the scriptures)
That one who intends in his thoughts
'I will give', even if it is only a small thing, but then does not give it,
Will become a preta; then

[6] If I deceived all beings,
By having summoned them from the bottom of my heart
To the unsurpassable bliss,
How should I go to a happy state?

[7] That people who have given up bodhicitta
Still lead (others) to liberation
Is the inconceivable working of karma,
Known by the Omniscient One alone.

[8] This, for the bodhisattvas
Is, among the downfalls, the heaviest,
If such (a downfall) should ever happen,
It will weaken the welfare of all sentient beings.

[9] gang gzhan skad cig tsam yang 'di'i //
bsod nams bar chad gegs byed pa //
sems can don la dman gyur pas //
de yi ngan 'gro mu mtha' med //

[10] sems can gcig gi bde ba yang //
bshig na bdag nyid nyams 'gyur na //
nam mkha' ma lus mtha' klas pa'i //
lus can bde bshig smos ci dgos //

[11] de ltar ltung ba stobs ldan dang //
byang chub sems stobs ldan pa dag //
'khor bar res kyis 'dre byed na //
sa thob pa la yun ring thogs //

[12] de ltas ji ltar dam bcas bzhin //
bdag gis gus par bsgrub par bya //
deng nas brtson par ma byas na //
'og nas 'og tu 'gro bar 'gyur //

[13] sems can thams cad phan mdzad pa'i //
sangs rgyas grangs med 'das gyur kyang //
bdag ni rang gi nyes pas de'i //
gso ba'i spyod yul ma gyur to //

[14] da dung de bzhin bdag byad na //
yang dang yang du'ang de bzhin te //
ngan'gror nad dang 'ching ba dang //
bcad dang gshag sogs myong bar 'gyur //

[15] de bzhin gshegs pa 'byung ba dang //
dad dang mi lus thob pa dang //
dge goms rung ba de lta bu //
dkon na nam zhig thog par 'gyur //

[16] nad med nyi ma 'di lta bu //
zas bcas 'tshe ba med kyang ni //
tshe ni skad cig bslu ba ste //
lus ni thang cig bsnyan po bzhin

[9] Should someone for even a single moment
Obstruct or hinder the merit of this (bodhisattva),
Because he has weakened the welfare of (all) sentient beings,
There will be no end to his (rebirth in) miserable states.

[10] If I corrupt myself in case I destroy
Even the happiness of a single sentient being,
Then it is needless to mention (what will result from)
Destroying the happiness of creatures pervading all reaches of space.

[11] Those who thus (give rise to) powerful downfalls and
Powerful bodhicitta
Revolve within saṃsāra
And are hindered for a long time from attaining the (bodhisattva) levels.

[12] Therefore just as I have pledged
I shall practice respectfully.
From now on, if I make no effort,
I shall descend from lower to lower (states).

[13] Although countless buddhas, who worked for the benefit
Of all sentient beings, have passed on,
Yet, because of my own mistakes,
I did not come into the domain of their healing care.

[14] If I still act in the same manner,
I shall likewise (sink) again and again (from lower to lower states).
In miserable states I will experience disease, bondage,
Being cut, being cleaved and the like.

[15] The arising of a tathāgata,
Faith, the attainment of a human body
And the chance to cultivate virtue: if they are that rare,
When will they again be obtained?

[16] Although (I have) a day like this, (which is) free from disease,
Endowed with food and unafflicted,
Life is momentary and deceptive;
The body is like something loaned for but a moment.

[17] bdag gi spyod pa 'di 'dras ni //
mi yi lus kyang 'thob mi 'gyur //
mi lus thob par ma gyur na //
sdig pa 'ba' zhig dge ba med //

[18] gang tshe dge spyad skal ldan yang //
dge ba bdag gis ma byas na //
ngan song sdug bsngal kun rmongs pa //
de tshe bdag gis ci byar yod //

[19] dge ba dag kyang ma byas la //
sdig pa dag kyang nyer bsags na //
bskal pa bye ba brgyar yang ni //
bde 'gro'i sgra yang thos mi 'gyur //

[20] de nyid phyir na bcom ldan gyis //
rgya mtsho cher g.yengs gnya' shing gi /
bu gar rus sbal mgrin chud ltar //
mi nyid shin tu thob dkar gsungs //

[21] skad cig gcig byas sdig pas kyang //
bskal par mnar med gnas 'gyur na //
thog med 'khor bar bsags sdig gis //
bde 'gror mi 'gro smos ci dgos //

[22] de tsam kho na myong gyur nas //
de ni rnam thar mi 'gyur te //
'di ltar de ni myong bzhin du //
sdig pa gzhan dag rab tu skye //

[23] 'di 'dra'i dal ba rnyed gyur nas //
bdag gis dge goms ma byas na //
'di las bslus pa gzhan med de //
'di las rmongs pa'ang gzhan med do //

[24] gal te bdag gis de rtogs nas //
rmongs pas phyis kyang sgyid lug na //
'chi bar 'gyur ba'i dus kyi tshe //
mya ngan chen po ldang bar 'gyur //

[17] With such behavior as mine,
I shall not again even obtain a human body.
If one does not obtain a human body
There will be no virtue but only negativity.

[18] If, at a time when (I have obtained the freedoms and advantages), I do not practice virtue,
Although I have the chance to perform virtue,
When completely bewildered by the suffering of the lower realms,
What (virtue) shall I then do?

[19] If I continuously amass negative deeds
Having not practiced even (the slightest) virtue;
For a hundred million aeons
I shall not even hear the mere words 'fortunate states'.

[20] Therefore, the Bhagavān has declared
That the human (body) is extremely difficult to obtain,
(Even more than) a turtle is likely to poke its neck
Through the hole of a yoke drifting upon the vast ocean.

[21] If even through the negativity created in one instant
One will dwell in the avīci (hell) for an aeon,
Then because of the negative deeds I have accumulated within saṃsāra from time without beginning,
What need is there to mention that I will not go to happy states?

[22] But having already experienced so much (suffering),
That (being) will still not be liberated;
For while such (suffering) was being experienced,
Other misdeeds were extensively produced.

[23] Having obtained such freedoms,
If I do not accustom myself to virtue,
There is no greater deception than this
And no greater stupidity.

[24] If I, having realized this,
Yet still, due to stupidity, continue shying away (from practice),
When the time of death comes
Tremendous suffering will arise.

[25] dmyal me bzod dkas yun ring du //
bdag gi lus la sreg 'gyur na //
'gyod pa mi bzad me 'bar bas //
sems gdung 'gyur ba gdon mi za //

[26] shin tu rnyed dka' phan pa'i sa //
ji zhig ltar stes rnyed gyur nas //
bdag nyid shes dang ldan bzhin du //
phyir yang dmyal ba der khrid na //

[27] sngags kyis rmongs par byas pa bzhin //
bdag la 'dir sems med du zad //
cis rmongs bdag kyang ma shes te //
bdag gi khong na ci zhig yod //

[28] zhe sdang sred sogs dgra rnams ni //
rkang lag la sogs yod min la //
dpa' mdzangs min yang ji zhig ltar //
de dag gis bdag bran bzhin byas //

[29] bdag gi sems la gnas bzhin du //
dga' mgur bdag la gnod byed pa //
de la'ang mi khro bzod pa ni //
gnas min bzod pa smad pa'i gnas //

[30] gal te lha dang lha min rnams //
thams cad bdag la dgrar langs kyang //
de dag gis kyang mnar med pa'i //
me nang khrid cing 'jug mi nus //

[31] nyon mongs stobs chen dgra 'dis ni //
gang dang phrad na ri rab kyang //
thal ba yang ni mi lus pa //
der bdag skad cig gcig la 'dor //

[32] bdag gi nyon mongs dgra bo gang //
dus ring thog mtha' med pa ltar //
dgra gzhan kun kyang de lta bur //
yun ring thug pa ma yin no //

[25] When my body is burning for a long time
In the unbearable fires of hell,
Inevitably my mind will be agonized
By the blazing fire of unbearable remorse.

[26] Having obtained through coincidence something like this (body)
Which is difficult to obtain, a ground to benefit,
If I lead (myself) once more into the hells
While I am endowed with knowledge,

[27] Then am I like someone (who) has been stupefied by a mantra,
Have I been reduced in this (situation) to someone without a mind?
Even if I do not understand why I am stupefied,
Who is within me?

[28] These enemies such as hatred and craving
Are not (beings) who have legs, arms and the like;
Though they are neither courageous nor wise,
How is it that these (enemies) have caused me (to become) like a slave?

[29] Tolerating these (enemies), not becoming angry at them,
At those who, while residing within my mind,
Please themselves and cause me harm,
Is patience toward an improper object, an object that has been criticized (by the Victor).

[30] Even if all the gods and asuras
Should rise up as enemies against me,
Even these (gods and asuras) would not be able to lead and place me
In the fires of the avīci (hell realm).

[31] These enemies, the powerful afflictions,
Can cast me in one moment into (the fires of hell),
Which (burn) whatever they encounter, even Mt. Sumeru,
Not leaving even ashes behind.

[32] Among all (my) other enemies none has been capable
(Of harming me) for such a long time
As these enemies, these afflictions of mine,
Have (harmed me) for so long, (since time) without beginning or end.

[33] mthun par rim gro bsten byas na //
thams cad phan dang bde byed na //
nyon mongs rnams ni bsten byas na //
phyir zhing sdug bsngal gnod pa byed //

[34] de ltar yun ring rgyun chags dgrar gyur pa /
gnod pa'i tshogs rab 'phel ba'i rgyu gcig pu //
bdag gi snying la nges par gnas 'cha' na //
'khor bar 'jigs med dga' bar ga la 'gyur //

[35] 'khor ba'i btson ra'i srung ma dmyal sogs su //
gsod byed gshed mar gyur pa 'di dag ni //
gal te blo gnas chags pa'i dra ba na //
gnas na bdag la bde ba ga la yod //

[36] de ltar ji srid bdag gis dgra 'di mngon sum du //
nges par ma bcom de srid bdag 'dir brtson mi 'dor //
re zhig gnod byed chung ngu la yang khros gyur pa //
nga rgyal bdo rnams de ma bcom par gnyid mi 'ong //

[37] rang bzhin 'chi bas sdug bsngal gyur pa'i nyon mongs dag /
g.yul ngor dngar tshe nan gyis gzhom pa 'dod pa yang //
mda' mdung mtshon gyis phog pa'i sdug bsngal khyad bsad nas //
don ma grub par phyir phyogs 'byed bar mi byed na //

[38] rtag tu sdug bsngal kun gyi rgyur gyur pa //
rang bzhin dgra nges gzhom brtson bdag la deng //
sdug bsngal brgya phrag rgyur gyur gang gis kyang //
yi chad sgyid lug mi 'gyur smos ci dgos //

[39] don med dgra yis rma srol btod pa yang //
lus la rgyan dang 'dra bar srel byed na //
don chen sgrub phyir yang dag brtson gyur pa //
bdag la sdug bsngal ci phyir gnod byed yin //

[40] nya pa gdol pa zhing pa la sogs pa //
rang gi 'tsho ba tsam zhig sems pa yang //
grang dang tsha la sogs pa'i gnod bzod na //
'gro ba bde phyir bdag ltas cis mi bzod //

[33] If I serve and wait upon (ordinary enemies) in accord (with their wishes),
They will (at) all (times) further my welfare and happiness.
But if I wait upon afflictions,
They will once again cause harm and suffering.

[34] Thus, since this long-term and incessant enemy,
The sole cause that greatly enlarges the mass of harm,
Is definitely residing in my heart,
How can I be joyful without fear within saṃsāra?

[35] If these (afflictions who function) as guardians of the prison of saṃsāra
And manifest as lethal executioners in the hell realm and so forth,
Dwell in my mind, and if I remain within the snare of attachment,
How will I ever have happiness?

[36] Thus, for as long as I have not actually and with certainty defeated this enemy,
For that long I shall never give up exerting myself in this (antidote for afflictions).
At times, those inflated with pride, who are enraged
About a minor harm-doer, do not sleep until their (enemy) is defeated.

[37] When lined up on the battlefield with those afflicted ones—
Who are subject to suffering since they will naturally die—
Vigorously desiring to defeat them, ignoring the suffering of being hit by weapons (such as) arrows and spears,
If I do not turn back to flee until I have accomplished my goal,

[38] Then, there is no need to mention that I will not be discouraged or shy away,
Regardless of whatever is causing me hundreds (of forms) of suffering,
Because (from) today I will strive to defeat these actual and natural enemies,
Who are the perpetual cause of all miseries.

[39] When even scars inflicted by enemies (in a) meaningless (fight)
Are worn, like ornaments, upon the body
Why should suffering be (seen as) something that causes harm to me
One who genuinely strives to accomplish the great purpose?

[40] When fishermen, outcastes, farmers, and so forth,
Thinking merely of their own livelihood,
Endure adversities such as cold and heat;
Why can someone like me not endure (hardships) for the sake of the happiness of beings?

[41] phyogs bcu nam mkha'i mthas gtugs pas //
'gro ba nyon mongs las bsgral bar //
dam bcas gang tshe bdag nyid kyang //
nyon mong rnams las ma grol ba //

[42] bdag gi tshod kyang mi shes par //
smra ba ji ltar smyon pa min //
de ltas nyon mongs gzhom pa la //
rtag tu phyir mi ldog par bya //

[43] 'di la bdag gis zhen bya zhing //
khon du bzung nas g.yul sprad de //
rnam pa de 'dra'i nyon mongs pa //
nyon mongs 'joms byed ma gtogs so //

[44] bdag gi bsregs te bsad gyur tam //
bdag gi mgo bo bcad kyang bla'i //
rnam pa kun tu nyon mongs pa'i //
dgra la 'dud par mi bya'o //

[45] tha mal dgra po yul nas phyung yang ni //
yul gzhan dag tu gnas shing yongs bzung nas //
nus pa brtas nas de nas phyir ldog gi //
nyon mongs dgra tshul de dang 'dra ma yin //

[46] nyon mongs nyon mongs shes rab mig gis spong //
bdag yid las bsal gang du 'gro bar 'gyur //
gang du gnas nas bdag gnod bya phyir 'ong //
blo zhan bdag la brtson pa med par zad //

[47] nyon mongs rnams ni yul na mi gnas dbang tshogs la min bar na'ang min //
de las gzhan na'ang min na 'di dag gar gnas 'gro ba kun gnod byed //
'di ni sgyu 'dra de phyir snying la 'jigs spongs shes phyir brtson pa bsten //
don med nyid du bdag la dmyal sogs rnams su ci ste gnod pa byed //

[41] When I promised to liberate (all) beings
In the ten directions, (pervading) the reaches of space
From their afflictions,
Though I myself was not free (at all) from (my own) afflictions,

[42] Without knowing the scope of my capacity,
When I spoke like that, was it not crazy?
That being so, still I will never turn back
From defeating (all) afflictions.

[43] I will cling to this (antidote for afflictions) and,
Holding a grudge (against afflictions), I will set up a battle!
Since afflictions of this type
Are what will destroy afflictions, they are (temporarily) not to be (abandoned).

[44] Though I might be burned, killed
Or have my head cut off, it is (all) acceptable,
But I will never bow down
To the enemy of afflictions.

[45] Although I expelled ordinary enemies from my country,
They settled down in another country and made it their own.
Recovering their strength they will return (to my country).
But the way this enemy of affliction (operates) differs from these (ordinary enemies).

[46] Wretched afflictions! Once they are overcome by the eye of wisdom
And are dispelled from my mind, where will they go?
Where will they dwell and then return to harm me?
I, weak in mind, lacked diligence.

[47] If these afflictions do not dwell within the objects, the sense organs or the accumulations (of consciousness), between (objects and sense organs),
Nor elsewhere, then where have they existed and how do they cause harm to all beings?
These (afflictions) are just like an illusion. Therefore I should dispel the fear within my heart and rely on diligence in order to understand (that they lack any self-nature).
Why should I let them harm me in the hell (realms) and the like, meaninglessly?

[48] de ltar rnam bsams ji skad bshad pa yi //
bslab pa bsgrub pa'i ched du 'bad par bya //
sman pa'i ngag ma mnyan na sman dag gis //
bcos dgos nad pa sos pa ga la yod //

byang chub sems dpa'i spyod pa la 'jug pa las / bag yod bstan pa zhes bya ba ste le'u bzhi pa'o //

[48] Having thus considered (the teachings on heedfulness), I will exert myself
In order to accomplish the trainings, just as they have been taught.
Without following the instructions of a physician,
How could his medicine heal a patient in need of a cure?

From the *Bodhisattva-caryāvatāra*, the fourth chapter, entitled: "The teaching on heedfulness."



Khenpo Kunpal's Commentary

on the Bodhisattva-caryāvatāra

Chapter Four

The Teachings On Heedfulness

Tibetan and English

[49] gnyis-pa byang-chub-kyi-sems rin-po-che skyes-pa mi-nyams-par-byed-pa'i le'u gsum las / dang-po / 'jug-ldog-gi-gnas la gzob-pa-lhur-len-pa bag-yod kyi le'u la gzhung dang mtshan no //

[50] dang-po la mdor-bstan-pa dang / rgyas-par-bshad-pa gnyis las /

[51] dang-po ni / de la theg-chen-gyi-lam thams-cad bsam-pa byang-chub-mchog-tu-sems-bskyed-pa dang / sbyor-ba phyin-drug gi nyams-len gnyis su 'du la / de las snga-ma bstan-zin nas phyi-ma la'ang sbyin-pa ni le'u snga-ma rnams las bstan cing khyad-par zhi-ba-lha-nyid spros-med-kyi-rnal-'byor yin-pas dge-slong-ri-khrod-pa'i sbyin-pa tsam ma-gtogs rgya-chen ma gsungs tshul-khrims ni bag-yod dang shes-bzhin gyi le'u gnyis dang gzhan bzhi le'u phyi-ma rnams kyis bstan te //

[52] de-yang sdom-pa-thob-tshul bsrung-bya rnam-grangs phyir-bcos tshul kyi sgo-nas ma yin-par tshul-khrims nyid srung-byed-kyi-thabs ni bag-yod and dran-shes rnams ji-skad-gsungs-pa-bzhin yang-yang bsgom te rang-rgyud la bskyed dgos la bag-yod med-par rang-dgar lus ngag btson-tu-bzung-nas bsrung-sdom khur-du-song-ste re-zhig bsrung-khul-byas kyang snang-ba-brid-mkhas // rig-pa-col-chung / yul bslu-skyen-pas mtha'-mi-'khyol-bas na bag-yod-bsten te thos-bsam-sgom-gsum gyi yon-tan thams-cad kyi gzhi-rten tshul-khrims-bsrung-pa la 'bad-pa gces te //

[53] klu'i-dbang-pos /

khrims ni rgyu dang mi-rgyu'i sa bzhin-du //
yon-tan kun gyi gzhi-rten lags-par gsungs //

zhes dang /

Three chapters that prevent the decrease of the precious bodhicitta where it has arisen

[49] The second (set of three chapters): From the three chapters that prevent the decrease (of the precious bodhicitta) where it has arisen, the first, the chapter on heedfulness, on carefully applying the points that must be adopted and that must be avoided, has two (parts): the text and the name.

Explanation of the actual text

[50] The first has two (parts): the brief presentation and the extensive explanation.

The brief presentation

[51] First: The entire path of Mahāyāna can be condensed to the motivation, generating supreme bodhicitta and the application, the practice of the six transcendental perfections. Among these (two), the former, (the motivation of generating bodhicitta), has already been taught (in chapter one) and concerning the latter, generosity has also been taught in the (three) previous chapters. Since Śāntideva was a yogin of simplicity, he merely taught the generosity of a monk living in mountain solitude, but not extensively on generosity. Discipline is taught in the two chapters on heedfulness and on introspection, and the other four chapters teach the remaining four (transcendental perfections).

[52] Moreover, (here discipline) is not (taught) by (explaining) how to receive precepts, nor by the enumerations of precepts, nor by (explaining) how to restore (damaged precepts). Rather, the (actual) method for maintaining discipline is (the practice of) heedfulness, mindfulness and introspection, which must be generated in one's mind by repeatedly meditating upon them, just as is explained (here). If one merely imprisons body and speech as one wishes, without heedfulness (in one's mind), the precepts to be observed will become a (heavy) burden. Eventually, although one pretends to observe (the precepts), since phenomena are deceptive, mind fickle, and objects skilled at deluding, one will not succeed. Thus, relying on heedfulness, it is crucial to endeavor in maintaining discipline, the basis for all qualities of study, contemplation and meditation.

[53] Nāgārjuna said (in his *Suhṛl-lekha*):

> Discipline is said (by the Buddha) to be the basis of all qualities
> Just like the earth (is the basis) of the animate and inanimate.

[54] dbyig-gnyen gyis /

> tshul-gnas thos dang bsam ldan-pas //
> bsgom-pa la ni rab-tu-sbyar //

zhes gsungs-pa ltar yon-tan thams-cad kyi rtsa-ba'am gzhi-rten tshul-khrims yin la /

[55] tshul-khrims de yang-dag-par bsrung bar byed pa la /

> bsrung-bya mi shes bsrung-bar rloms-pa mtshar //

zhes gsungs-pa ltar

[56] thog-mar bslab-bya rtsa-ltung-bco-brgyad la-sogs-pa'i dgag-sgrub-kyi-bslab-bya rnams legs-par-shes-par-byas nas blang-dor ram 'jug-ldog-gi-gnas la gzob-pa-lhur-len-pa bag-yod kyi ngo-bo yin-par yang shes-par-byas te de-nyid rang-rgyud la bskyed nas blang-dor la 'bad dgos te /

[57] ting-'dzin-rgyal-po las /

> khrims dang thos dang gtong dang bzod la-sogs //
> dge-ba'i-chos su brjod-pa ji-snyed-pa //
> kun gyi rtsa-ba bag-yod 'di yin te //
> de thob-byed ces[4] bde-bar-gshegs-pas bstan //

> inserted root text: stanza 1
>
> rgyal ba'i sras kyis de lta bur //
> byang chub sems rab brtan bzung nas //
> g.yel ba med par rtag tu yang //
> bslab las mi 'da' 'bad par bya //

[58] zhes-pa ltar bag-yod-brten-pa las de-dag 'thob-par-'gyur-bas na de-ltar nges-par shes-par-byas te **rgyal-ba'i-sras**-po byang-chub-sems-dpa' rnams **kyis** gong-du-bshad-pa **de-lta-bur** / **byang-chub**-kyi-**sems** sbyor-dngos-rjes-gsum tshang-ba'i sgo-nas srog-gi-phyir-yang mi 'dor-bar rang-rgyud la **rab**-tu-**brtan**-por-**bzung nas** / le-lo dang phyi-bshol gyis **g.yel-ba-med-par** dus-**rtag-tu yang** / byang-chub-sems-dpa'i-rtsa-ltung-nyi-shu sogs dgag-sgrub-kyi-**bslab**-pa rnams **las mi-'da'**-ba'am mi-nyams-pa'i don-du cis-kyang **'bad-par-bya** bsam dgos so //

---

[4] A: gter thob byed ces; B: der thob byed ces; C: gter thob byed ces

[54] Vasubhandu said:

> Abiding in discipline and being endowed with study and contemplation,
> One should intensively engage in meditation.

Thus, discipline is the root or basis of all qualities.

[55] In regard to genuinely maintaining discipline (Paltrül Rinpoche) said:

> How embarrassing are those who brag about maintaining (discipline) but do not even know what to maintain.

[56] First of all, once one has understood properly the training about what to avoid and how to act, such trainings as the eighteen root downfalls and so forth, and has also understood that the essence of heedfulness is to pay careful attention to the points one should accept and reject, or to what one should adopt and avoid, then one must develop (heedfulness) in one's mind and endeavor in what to accept and what to reject.

[57] In the *Samādhi-rāja-sūtra* it is said:

> Discipline, learning, generosity, patience and so forth—
> As many virtuous qualities as can be named—
> Heedfulness is the root of them all.
> Thus has the sugata shown (heedfulness) as 'what brings about (all) these (qualities)'.

> inserted root text: stanza 1
>
> A son of the Victor, who thus
> Has firmly adoped bodhicitta must never waver,
> But (should think), "I will always exert myself
> To never stray from (the bodhicitta) precepts."

[58] As thus stated, all these (virtues) are achieved from relying on heedfulness. Therefore, having truly understood (heedfulness) in this way, the **son**s **of the Victor**, the bodhisattvas, **who thus**, as explained above, **have firmly adopted**—through a (ceremony) where beginning, main part and conclusion were complete—**bodhicitta** in their own minds, without rejecting it even at the cost of their lives, **must never waver** through laziness and procrastination, but should think, "Whatever happens, **I will exert myself** in order **to never stray from** or let decline (the bodhicitta) **precepts** of what to avoid and how to act, such as the twenty root downfalls of the bodhisattvas and so forth."

[59] de la rgyal-ba'i-sras zhes spyir sems-mchog bskyed-pa mi gtso skyes-pa gtso zhes-pa ltar yin kyang / sems-can rnams la byams-sems tsam yod-pa la gzhan-dag gis byang-chub-sems-dpa' zhes 'dogs kyang byang-chub-sems-dpar mi 'gyur-bas / gtso-cher don-gnyis sam zur-gnyis dang ldan-pa'i rdzogs-byang don-gnyer gyi bsam-pa rgya-chen-po'i sgo-nas cho-ga-tshad-ldan gyis tshul-bzhin-du byang-sdom rang-rgyud la blangs nas bzung rgyal-sras-byang-chub-sems-dpa' zhes 'dogs-su-rung-ba las gzhan du ma yin no //

[60] brtan-bzung zhes /

> mi-ldog-pa-yi-sems kyis su //
> sems de yang-dag blang gyur-pa //

zhes

[61] sems-bskyed tshe dus-'di-nas-bzung byang-chub-kyi-sems 'di ci-la-bab-kyang mi gtong ngo snyam-pa'i 'dun-pas brtan-por 'dzin dgos te 'dun-pa-gtad nas rmi-lam-zin dgos snyam du 'dun-pa-gtad na zin-par-'gyur-ba ltar yin-pas 'dun-pa-gtad-pa gal-che gsungs /

[62] bslab-las-mi-'da' zhes byang-chub-sems-dpa'i-bslab-pa rgya-mtsho lta-bu la dper-na zhes mkhas-mkhas-snyan-snyan-byas-pas ci-yang-mi-'ong-bas // byang-chub-sems-dpa'i-bslab-pa rnams dang / khyad-par-du bslab-bya'i-gtso-bo gang-yin shes dgos-pa las

[63] dang-po la spang-blang gnyis las /

[64] dang-po spang-bya rtsa-ltung-bco-brgyad dang / smon-'jug-gi-rtsa-ltung dang gnyis las /

[59] In general, concerning (the phrase) 'son of the Victor' it can be said, "(Merely) developing bodhicitta (once) is not that important; on the other hand, having (truly) developed it is crucial." Although that is the case, someone who merely has a mind of loving-kindness toward sentient beings is already called 'a bodhisattva' by others. However, that (alone) does not make him a bodhisattva. Therefore, primarily, having received and adopted in one's mind the bodhicitta precepts according to tradition, through a proper ceremony, by means of the great motivation aspiring to perfect enlightenment, (a motivation) endowed with two benefits or with two aspects, one can be (rightfully) named 'a son of the Victor, a bodhisattva'; otherwise not.

[60] (The phrase) 'firmly adopted' (connotes):

With an irreversible mind
One should genuinely receive this (bodhi)citta.

[61] Thus, from the moment when bodhicitta has been generated onward, one must firmly maintain it with the earnest wish, "I will not give up this bodhicitta, no matter what may happen," and should concentrate on this earnest wish. If one concentrates on this earnest wish, thinking, "Concentrating on this earnest wish, I must recognize (bodhicitta in) my dreams," one will recognize (bodhicitta). Therefore, concentrating on this earnest wish is said to be crucial.

[62] (The phrase) 'to never stray away from (the bodhicitta) precepts' connotes that pretending to be learned and eloquent, saying, "For instance …" in regard to the ocean-like precepts of the bodhisattva (and enumerating them all) is useless. Therefore, (one should condense all precepts into): (1) the precepts of the bodhisattvas and (2) in particular the necessity to know the main precepts.

The precepts of the bodhisattvas

[63] The first (point above) has two (aspects): prohibitions and observations. Regarding the first, (the prohibitions), there are two (sets):

The prohibitions

[64] The first, the prohibitions: (1) the eighteen root downfalls and (2) the root downfalls of (forsaking bodhicitta of) aspiration and application.

[65] dang-po ni / nam-mkha'i-snying-po'i-mdo las / rtsa-ltung-bco-brgyad gsung-ba bslab-btus su tshigs-bcad-du-bsdus-pa[5] /

dkon-mchog-gsum gyi dkor-'phrog-pa //
phas-pham-pa yi ltung-bar 'dod //
dam-pa'i-chos ni spong-byed-pa //
gnyis-par thub-pas gsung-ba yin //
tshul-khrims-'chal-ba'i dge-slong la //
ngur-smrig-'phrog dang brdeg-pa dang //
btson-rar-'jug-par-byed-pa dang //
rab-tu-byung-las-'bebs-pa dang //
srog-dang-'bral-byed gsum-pa yin //
mtshams-med-lnga-bo byed-pa dang //
log-par-lta-ba-'dzin-pa dang //

[66] grong la-sogs-par 'jig-pa yang //
rtsa-ba'i-ltung-bar thub-pas gsungs //
blo-sbyong ma byas sems-can la //
stong-pa-nyid ni brjod-pa dang //
sangs-rgyas-nyid la zhugs-pa rnams //
rdzogs-pa'i-byang-chub bzlog-pa dang //
so-sor-thar-pa yongs-spang nas //
theg-pa-che la sbyar-ba dang //

[67] slob-pa'i-theg-pas chags la-sogs //
spong-bar-'gyur-ba min zhes 'dzin //
pha-rol dag kyang 'dzin 'jug dang //
rang gi yon-tan brjod-pa dang //
rnyed-pa dang ni bkur-sti dang //
tshigs-bcad rgyu-yis gzhan-smod dang //
bdag ni zab-mo-bzod-pa'o zhes //
log-pa-nyid ni smra-ba dang //

---

[5] C: tshigs su bsdus pa ni 'di lta ste

The eighteen root downfalls

[65] First: The eighteen root downfalls, which are explained in the *Ākāśa-garbha-sūtra*, are condensed into verses in the *Śikṣā-samuccaya*:

(1) To steal the property of the three jewels
Is considered a downfall of a defeating offense.
(2) To reject the sublime dharma
Is said by the Muni to be the second (defeating offense).
(3) To steal the saffron robes of or to hit
A monk who has violated his discipline,
Or to cause him to be put in prison,
Or to cause him to give up his ordination,
Or to have him killed, is the third (defeating offense).
(4) To commit any of the five crimes with immediate retribution.
(5) To hold perverted views.

[66] (6) To destroy towns and the like,
All these are explained by the Muni to be root downfalls.
(7) To teach emptiness
To sentient beings with untrained minds.
(8) To cause those who have entered into (the Mahāyāna path to) buddhahood
To give up (their aim to attain) perfect enlightenment (and make them join the Hīnayāna path).
(9) To cause someone (who only has affinity with the Hīnayāna) to completely give up (the path of) individual liberation and
To join the Mahāyāna (path).

[67] (10) To believe (and say to Hīnayāna practitioners):
"Through the vehicle of learning, desire and the like cannot be overcome,"
And thus cause others to believe it to be so.
(11) To praise one's own qualities
For wealth and honor and
To belittle others in verses.
(12) To falsely claim:
"I can bear (the realization of) profound (emptiness).

[68] dge-sbyong chad-pas-gcod-'jug dang //
dkon-mchog-gsum gyi sbyin-byed dang //
sbyin-pa len-par-byed-pa dang //
zhi-gnas 'dor-bar-byed-pa dang //
yang-dag 'jog gi longs-spyod rnams //
kha-ton-byed la sbyin-pa dang //
'di-dag rtsa-ba'i-ltung-ba ste //
sems-can dmyal-ba chen-po'i rgyu //
rmi-lam 'phags-pa nam-snying-po'i //
mdun-du 'dug ste bshags-par-bya //

[69] zhes rim-par rgyal-po la 'byung-nye-ba lnga / blon-po la 'byung-nye-ba lnga / dmangs-phal-pa la 'byung-nye-ba brgyad bcas bco-brgyad bshags-thabs dang-bcas bstan to //

[70] gnyis-pa ni gsang-chen-thabs-la-mkhas-pa'i-mdo las / rigs-kyi-bu byang-chub-sems-dpa' nyan-thos dang / rang-sangs-rgyas yid-la-byed-pas gnas-pa 'di ni byang-chub-sems-dpa'i-rtsa-ba'i-ltung-ba lci-ba'o zhes theg-dman du sems-bskyed nas sems-can blos-btang-ba smon-sems-kyi-rtsa-ltung dang / dkon-mchog-brtsegs-pa las gsungs-pa'i / 'jug-pa'i-bslab-bya nyams-pa'i rtsa-ltung ste gnyis so //

[71] de-yang sbyin sogs bsgrub-par dam-bcas-pa las nyams te rang gi nus-pa'i-tshod tsam zhig kyang mi bsgrub-bo snyam-pa'i blo-skyes-pas 'jug-sems gtong gi snyom-las sogs kyis dge-ba la mi sbyor-ba tsam-gyis rtsa-ba-nas mi gtong ngo // mdor-na nyes-spyod-spang-ba'o //

[72] gnyis-pa ni / phyin-drug la bslab-pa dang / sems-can la phan-pa'i don-sgrub-par-byed-pa'o //

[68] (13) To cause the imposition of a fine [chad pas gcod 'jug] on a monk,
And thus cause him to steal from the three jewels, or
Incite him to take from donations.
(14) To cause (a monk) to abandon his (meditation on) śamathā
Or to give the (donation of) life necessities (meant) for someone who abides in pure (dhyana)
To someone who (merely) recites (the scriptures).
Thus, all these are root downfalls,
Which (form) the causes for sentient beings (to go to) the great hell.
When the noble Ākāśagarbha
Dwells before you in a dream, confess them to him.

[69] In this sequence there are five (root downfalls) that may easily happen ['byung nye ba / 'ong sla ba] to a king, five (root downfalls) that may easily happen to a minister, and eight (root downfalls) that may easily happen to ordinary people, thus teaching eighteen (in all), together with their (method of) confession.

The root downfalls of (forsaking bodhicitta of) aspiration and application

[70] Second, the *Mahā-rahasyopāya-kauśalya-sūtra* states: "Son of noble family! A bodhisattva who lives by aspiring (to the level) of a śravaka or pratyekabuddha, has (committed) a severe root downfall of a bodhisattva." (1) Directing one's mind toward the Hīnayāna and forsaking (all) sentient beings is the root downfall of bodhicitta of aspiration. (2) The root downfalls that violate the precepts of (bodhicitta of) application are explained in the *Ratna-kūṭa*. These are the two (root downfalls concerning bodhicitta of aspiration and application).

[71] Now, to violate the commitment to practice generosity and so forth means that by developing a mind-set that thinks, "Although it is in my capacity, I will not do it," one is forsaking bodhicitta of application. But merely not carrying out a virtue due to idleness and the like, one has not forsaken (bodhicitta of application) at all. In short, (in regard to all the prohibitions, a bodhisattva) should overcome (all) mistaken conduct.

The observations

[72] Second, (the observations), are to train in the six transcendental perfections and to accomplish aims that are beneficial for beings.

[73] gnyis-pa khyad-par-du bslab-bya'i-gtso-bo shes dgos-pas / rgyal-po-la-gdams-pa'i-mdo las / rgyal-po-chen-po khyod ni bya-ba mang la byed-ba mang-ba ste // thams-cad-kyi-thams-cad rnam-pa thams-cad-kyi-thams-cad du sbyin-pa'i-pha-rol-du-phyin-pa la bslab-pa nas shes-rab-kyi-pha-rol-du-phyin-pa'i bar la slob-mi-bzod na / 'di-ltar rgyal-po-chen-po rdzogs-pa'i-byang-chub la 'dun-pa dang // dad-pa dang / don-du-gnyer-ba dang / smon-pa 'di 'gro-yang-rung / 'greng-yang-rung / 'dug-kyang-rung / nyal-yang-rung / sad-kyang-rung / za-yang-rung / 'thung-kyang-rung / rtag-tu rgyun-mi-'chad-par dran-par-gyis-shig // yid-la-gyis-shig // sgoms-shig /

[74] sangs-rgyas dang byang-chub-sems-dpa' dang nyan-thos dang rang-sangs-rgyas dang / so-so'i-skye-bo thams-cad dang / bdag gi 'das-pa dang / ma-'ongs-pa dang da-ltar byung-ba'i dge-ba'i-rtsa-ba thams-cad bsdus te rjes-su-yi-rang-ba'i mchog gis rjes-su-yi-rang-bar-gyis-shig / rjes-su-yi-rang nas kyang sangs-rgyas dang byang-chub-sems-dpa' dang / rang-sangs-rgyas dang nyan-thos rnams la mchod-pa-phul-cig / phul nas kyang sems-can thams-cad dang thun-mong du gyis shig / de-nas sems-can thams-cad thams-cad-mkhyen-pa-nyid kyi go-'phang-thob-par-bya-ba'i phyir dang / sangs-rgyas-kyi-chos thams-cad yongs-su-rdzogs-par-bya-ba'i phyir nyin-gcig-bzhin-du dus-gsum-du bla-na-med-pa yang-dag-par-dzogs-pa'i-byang-chub tu bsngos-shig /

[75] rgyal-po-chen-po khyod de-ltar zhugs la rgyal-po gyis shig // rgyal-po'i-srid kyang mi nyams so // byang-chub-kyi-tshogs kyang yongs-su-rdzogs-par-'gyur

[76] zhes-pas byang-chub-tu-smon-pa dang dge-ba-la-rjes-su-yi-rang-ba dang de sangs-rgyas sras-bcas la 'bul zhing byang-chub-chen-por-bsngo-bar gsungs-pa 'di dang /

[77] lag-bzang-gis-zhus-pa las / sems-can thams-cad kyi don-du rdzogs-pa'i-byang-chub thob-bar-shog-cig snyam-pa'i 'dun-pa ma brjed na der sangs-rgyas kyi sa'i zag-med kyi phyin-drug 'du-bar gsungs-pas na des phyin-drug la yang bslab-pa yin-par gsungs /

[78] 'di-dag gis byang-chub-sems kyi mtshan-nyid legs-par-bstan cing snyigs-dus kyi sems-can rnams la phan-pa che-ba'i gdams-ngag gi mchog yin no //

[79] gnyis-pa la / bsgrub-bya bslab-pa la bsam ste bag-yod-par-bya-ba / rten dal-'byor la bsam ste bag-yod-par-bya-ba / spang-bya nyon-mongs-pa la bsam ste bag-yod-par-bya-ba dang gsum las /

In particular, the necessity to know the main precepts

[73] Second, in particular, since it is necessary to know the main precepts, the *Rāja-deśa-sūtra* states: "Great king, since you have a lot of work and many things to do, you are not able to train at all times and in all circumstances, beginning with training in the transcendental perfection of generosity until the transcendental perfection of wisdom. Therefore, great king, constantly remember, without interruption, whether walking, standing, sitting, sleeping, waking up, eating, or drinking, the earnest wish (for all sentient beings to attain) perfect enlightenment, faith, endeavor and aspiration! Keep these in your mind! Meditate upon these!"

[74] "Combining all the roots of virtue of all buddhas, bodhisattvas, śrāvakas, pratyekabuddhas and ordinary beings and any you yourself have given rise to in the past and present and (will give rise to in the) future, rejoice in these (virtues) with supreme rejoicing! Having rejoiced in (these virtues), present (in turn the virtues gained from rejoicing) as an offering to the buddhas, bodhisattvas, pratyekabuddhas and śrāvakas! Having offered (this virtue of rejoicing) share it with all sentient beings! And then, in order that all sentient beings may reach the level of omniscience and also that they may all utterly perfect all teachings of the Buddha, dedicate (this same virtue) during one day three times for the (attainment) of unexcelled, complete and perfect enlightenment (of all beings)."

[75] "Great king, you should practice in this way and be king. Your kingdom will not decline. Your accumulation of (virtues leading to) enlightenment will be completely perfected."

[76] Thus, (Buddha) has taught aspiring to enlightenment, rejoicing in virtue, presenting these (virtues) as an offering to the buddhas and their sons, and dedicating (all this virtue) to the great enlightenment (of all beings).

[77] In the *Subāhu-paripṛcchā-sūtra* it is said that if one does not forget the earnest wish, thinking, "May I attain perfect enlightenment for the sake of all sentient beings," then this (bodhicitta-thought) includes (all the qualities) of the six non-defiling transcendental perfections of the level of buddhahood. Therefore, this (bodhicitta-thought) is also explained to be training in the six transcendental perfections.

[78] Through these (above explained teachings) the characteristics of bodhicitta have been excellently presented. (This presentation) is a supreme instruction about (bodhicitta's) great benefit for sentient beings of this degenerate age.

The extensive explanation

[79] The second (part) has three (sections): (1) Practicing heedfulness by reflecting upon the trainings which are to be accomplished; (2) practicing heedfulness by reflecting upon the support, the freedoms and advantages; and (3) practicing heedfulness by reflecting upon the afflictions, which are to be overcome.

[80] dang-po la / bsam-pa sems-bskyed mi-nyams-par bya ba / sbyor-ba brtson-'grus mi-nyams-par bsrung-ba dang gnyis las //

> inserted root text: stanza 2
>
> bab col brtsams pa gang yin pa'am //
> gang zhig legs par ma brtags pa //
> de ni dam bcas byas gyur kyang //
> bya 'am btang zhes brtag pa'i rigs //

[81] dang-po ni / **bab-col** te ci-yang ma brtags-pa'i bya-ba **brtsam-pa'am** bsgrub-par khas-blangs-pa **gang-yin-pa'am** / bya-ba **gang-zhig** don-yod-med sogs cung-zad brtags kyang zhib-par **legs-par ma brtags-pa** yi bya-ba **de ni** bsgrub-par khas-blangs shing **dam-bcas**-par-**byas**-par-**gyur kyang** / khas-blang-pa bzhin-du **bya**-ba**'am** mi bya-bar **btang zhes** gzod zhib-par **brtags** shing dpyad-**pa'i** sgo-nas blang-dor-la-'jug-ldog-byed-pa **rigs** shing 'thad-pa yin-pa la /

> inserted root text: stanza 3
>
> sangs rgyas rnams dang de yi sras //
> shes rab chen pos gang brtags shing //
> bdag nyid kyis kyang brtags brtags pa //
> de la bshol du ci zhig yod //

[82] 'di ni de-ltar ma yin te 'khrul-pa cung-zad kyang mi mnga'-ba'i **sangs-rgyas rnams dang de yi sras** / byang-chub-sems-dpa'-chen-po 'jam-dbyangs dang byams-pa la-sogs-pa'i **shes-rab chen-pos gang** la legs-par-**brtags** nas byang-chub-kyi-sems-rin-po-che 'di phan-yon chen-po dang ldan-par gsungs **shing** / **bdag**-rang-**nyid kyis kyang** phan-yon-gyi-le'u'i skabs sogs nas yang-dang-yang-du zhes / shin-tu don-chen-ldan-pa la / tshig-gcig lan-gnyis brjod-par-bya // zhes **brtags-brtags** nas yon-tan dpag-tu-med-**pa** dang ldan-par mthong ste byang-chub-kyi-sems **de** rang-rgyud la blangs zin nas da bslab-pa **la** slob mi nus zhes phyi-bshol lam **bshol-du ci-zhig-yod** de med-pas bslab-bya la 'bad-par-bya dgos so //

Practicing heedfulness by reflecting upon the trainings which are to be accomplished

[80] The first (section) has two (points): (1) not letting the intention, the development of bodhicitta, degenerate; and (2) maintaining the application by not letting one's diligence diminish.

Not letting the intention, the development of bodhicitta, degenerate

> inserted root text: stanza 2
>
> Although one has made a decision,
> It is appropriate to reconsider whether or not to carry through
> Whatever was begun rashly and
> Whatever was not well considered.

[81] First: **Although one has made a** promise or **decision** to do something, **it is appropriate** and reasonable to consider embarking upon what should be done, and rejecting what should be avoided by carefully **reconsider**ing and analyzing later on, **whether** or not **to carry through** as promised, **whatever** action **was begun** or was promised to be undertaken, **rashly**—meaning without any examination whatsoever—**and,** although one has given **whatever** the action is some consideration, such as whether it is meaningful or not, yet it is nevertheless an action that **was not** minutely and **well considered**.

> inserted root text: stanza 3
>
> What has been examined with the great wisdom
> Of the buddhas and their sons
> And has even been examined and re-examined by myself—
> How could I discard it?

[82] This (bodhicitta) is not like this, (not unexamined or only partially examined). **What has been** thoroughly **examined with the great wisdom of the buddhas**, those who possess not even the slightest delusion, **and their sons**, the great bodhisattvas such as Mañjughoṣa, Maitreya, and so forth, who (all) proclaimed that this bodhicitta is endowed with great benefits, **and has even been examined and re-examined**—it is said 'again and again' in sections of the chapter on (bodhicitta's) benefits; and it is said 'in regard to what has great meaning, I will repeat the same word twice'—**by myself**; having seen that it is endowed with boundless qualities, I received this bodhicitta in my mind, so **how could I** procrastinate or **discard it** now saying, "I am not able to train in the trainings?" I cannot. Therefore, I must endeavor in the trainings.

> inserted root text: stanza 4
>
> gal te de ltar dam bcas nas //
> las kyis sgrub pa ma byas na //
> sems can de dag kun bslus pas //
> bdag gi 'gro ba ci 'drar 'gyur //

[83] **gal-te** sngar-bstan-pa **de-ltar** sems-can thams-cad srid-zhi'i-sdug-bsngal las bsgral te sangs-rgyas kyi go-'phang la 'god-par **dam-bcas-nas** / de sbyor-ba lag-len gyi sgo-nas **las kyis bsgrub**-pa la brtson-**par ma byas na** / **sems-can** mgron-du-bos-pa **de-dag kun** khas-blangs-pa ltar sangs-rgyas kyi go-'phang ma byin-pas **bslus**-par-byas-**pas** bslu-ba-lo **bdag gi 'gro-ba ci-'drar 'gyur** te dmyal-ba la-sogs-pa'i ngan-'gror-'gro-bar-'gyur-ba las ma 'das-pa des-na ji-ltar dam-bcas-pa bzhin-du bsgrub-par-bya'o zhes bsam dgos so //

> inserted root text: stanza 5
>
> dngos po phal pa cung zad la'ang //
> yid kyis sbyin par bsam byas nas //
> mi gang sbyin par mi byed pa //
> de yang yi dvags 'gyur gsungs na //

[84] de'i rgyu-mtshan **dngos-po-phal-pa** zan-chang-bu lta-bu **cung-zad**-tsam **la'ang** / **yid-kyis** 'di la 'di **sbyin-par**-bya'o zhes **bsam**-par-**byas nas** / **mi-gang** gis dngos-su de **sbyin-par mi byed-pa** yi mi **de-yang yi-dvags**-su-skye-bar-**'gyur** ro zhes chos-yang-dag-par-sdud-pa'i-mdo las gsungs shing / mdo-dran-pa-nyer-bzhag las kyang / cung-zad-gcig sbyin-par-bsam-nas ma byin na ni yi-dvags-su-skye la dam-bcas-nas ma byin-pa ni sems-can dmyal-bar-'gro'o zhes **gsungs na** /

> inserted root text: stanza 6
>
> bla na med pa'i bde ba la //
> bsam pa thag pas 'gron gnyer nas //
> 'gro ba thams cad bslus byas na //
> bde 'gror ji ga 'gro 'gyur ram //

> inserted root text: stanza 4
>
> If, having made such a promise,
> I do not put it into action,
> I have deceived all sentient beings.
> What destiny will I have?

[83] **If**, as shown before, **having made such a promise** to liberate all sentient beings from the suffering of existence and peace and to establish them on the level of buddhahood, **I do not** strive to **put it into action** by means of application and practice, and do not grant them the level of buddhahood, as **I have** promised **all** these **sentient beings**, who have been invited as guests, then, having **deceived** them, **what destiny will I**, the deceiver, **have?** I will go nowhere else but to the lower realms such as the hells and so forth. Therefore, I must think, "I will work (for the benefit of beings to the best my ability) exactly as I have promised."

> inserted root text: stanza 5
>
> If it has been taught (in the scriptures)
> That one who intends in his thoughts
> 'I will give', even if it is only a small thing, but then does not give it,
> Will become a preta; then

[84] The reason for this: **If it has been taught** in the *Dharma-saṃgīti-sūtra* **that** "**one who intends in his thoughts, 'I will give** this to him**', even if it is only a small** and ordinary **thing**, like squeezed dough of barley-flour, **but then does not** actually **give it**, that person **will be** reborn as **a preta**;" and in the *Smṛty-upasthāna-sūtra* that "one who (merely) intended to give a tiny thing but does not do so will take a rebirth as a preta, while a being who does not give (something) despite having made an (actual) commitment (to do so) will go to hell;" then …

> inserted root text: stanza 6
>
> If I deceived all beings,
> By having summoned them from the bottom of my heart
> To the unsurpassable bliss,
> How should I go to a happy state?

[85] **bla-na-med-pa'i**-sangs-rgyas kyi **bde-ba**-chen-po **la** rang gis kha-tsam-ma-yin-par **bsam-pa**-zhe-**thag-pas** nam-mkha'i-gar-khyab-kyi-sems-can-thams-cad **mgron**-du-**gnyer**-ba'am bos **nas** ji-ltar khas-blangs-pa bzhin-du sbyor-ba lag-len gyi sgo-nas sangs-rgyas kyi go-'phang de bsgrub-par ma byas-pa'am ma byin na rgyal-ba sras-dang-bcas-pa dang **'gro-ba** lha dang lha-min la-sogs-pa de **thams-cad** rdzun-gyis-**bslus**-par-**byas**-pa yin-pa **na** / bslu-ba-byed-pa-po bdag **bde-'gror ji-gar 'gro**-bar-**'gyur ram** ste mi 'gyur-ba kho-na'o //

[86] de-ltar-na pad-dkar du shā-ri'i-bus sngon byang-chub-tu-sems-bskyed nas sangs-rgyas stong-phrag-bcu la bsnyen-bkur-byas shing sems-can gyi don-la-zhugs-pa na / rgyal-po bi-na-si-bar gyur-pa la bdud sdig-can bram-zer sprul-pas lag-pa bslang-ba la g.yas bcad de g.yon-pas byin pas ma-gus-pas byin-pa mi len zer nas bskyur-ba la skyo-bar-gyur-nas sems-bskyed btang yang rang thar-pa dgra-bcom-pa thob cing sems-can gyi don-mdzad-pa dang sngon byang-sems bskal-pa bzhi-bcur spyod-pa-spyad pa'i mi zhig gis byang-chub-kyi-sems btang yang rang-rgyal du gyur-par gser-mdog-can-gyi-rtogs-brjod du gsungs-pa dag dang 'gal-lo zhe-na mi 'gal te /

> inserted root text: stanza 7
>
> mi gang byang chub sems btang yang //
> de dag thar par mdzad pa ni //
> las tshul bsam gyis mi khyab ste //
> thams cad mkhyen pa kho nas mkhyen //

[87] de-lta-bu la-sogs-pa'i **mi gang** gis **byang-chub-sems btang yang de-dag** rang-nyid ngan-'gror ma ltung-bar thar-pa thob cing gzhan-dag kyang **thar-bar-mdzad-pa ni** / rang-rang gi sngon-**las**-kyi-**tshul**-zhig gis yin kyang las-tshul sna-tshogs-pa rnams tshur-mthong gis **bsam-gyis-mi-khyab ste** /

[88] ji-skad-du /

rma-bya'i-mdongs-bkra gcig la yang /
rgyu-yi-dbye-ba tha-dad-pa /
de mkhyen-pa ni kun-mkhyen te //
kun-mkhyen-ye-shes min-pas min //

[85] **If I deceived** through lies, **all**, the victors and their sons as well as **beings** such as the gods, asuras and so forth, by having **summoned** or invited all sentient beings, as far as space reaches, **from the bottom of my heart**, not merely as lip service, **to the** great **bliss** of the **unexcelled** enlightenment, and if I (now) do not grant or accomplish the level of buddhahood (for them) by practicing the application as I have (actually) promised, **how shall I**, a deceiver, **go to a happy state?** I never will.

[86] Likewise, the *Sad-dharma-puṇḍarīka-sūtra* (teaches) that after Śāriputra had in former (lifetimes) developed bodhicitta, had offered his services to ten thousands buddhas, and had committed himself to the benefit of beings, he was reborn as king Vinasiva.[6] Māra emanated as a wicked brahmin and requested (Vinasiva's right hand). After (Vinasiva) had cut off his right hand and had given (the brahmin his right hand) with his left hand, (the brahmin said), "I will not accept what is given with disrespect (with the left hand)," and rejected (Vinasiva's right hand). Being disheartened, (king Vinasiva) gave up developing bodhicitta. Nevertheless, (later) he reached arhatship, liberation for himself, and worked for the benefit of sentient beings. In the Kanakavarṇāvadhāna[7] it is said that a person who had previously practiced bodhicitta for forty aeons still became a pratyekabuddha, although he did forsake (bodhicitta). If one were to ask, "Do (these two stories) not contradict what was said (in text sections 83-85)?" (the answer is), "No, they do not."

> inserted root text: stanza 7
>
> That people who have given up bodhicitta
> Still lead (others) to liberation
> Is the inconceivable working of karma,
> Known by the Omniscient One alone.

[87] **That people** such as these **who have given up bodhicitta still** obtain liberation and do not fall into the unhappy states, and even **lead** others **to liberation**, **is the working of** their previous individual **karma**. Yet, the variety of karma's working is **inconceivable** to worldly perception.

[88] As it is said:

Knowing the various distinct causes
Of even a single colored spot on a peacock's feather,
He is the Omniscient One.
Except for the wisdom of the Omniscient One, it is not known.

---

6 Minyak Kunzang says as king Candraprabha [rgyal po zla 'od]

7 Kanakavarṇāvadhāna [gser mdog can gyi rtogs brjod], but not the one from the Kalpalata. (??)

[89] zhes-pa ltar rgyu-'bras phra zhing zhib-pa de **thams-cad-mkhyen-pa kho-nas mkhyen** cing gzigs-pa'i-khyad-chos las gzhan sus-kyang bsam-gyis-mi-khyab-pa yin-pas bsam-pa'i-ngal-bas ci-zhig-bya zhes-pa ste sems-can-kyi-las dang sangs-rgyas-kyi-mdzad-pa dang / ting-'dzin dang sman dang sngags-kyi-nus-pa bsam-gyis-mi-khyab-pa'i-gnas su gsungs-pas so // 'di la yang bdag-cag gis mi shes so zhes rnam-snang dang rnam-bshad las so //

[90] dge-lha ni / thabs-kyis btang-du-zin kyang yang-dag-par-len-pas sems-can thams-cad grol-bar-byed-pa yin no zhes dang / bi-bhu-ti ni / kun-rdzob-byang-sems btang yang don-dam-byang-sems ma btang-ba zhes dang // 'di'i-'grel-chen du sems-bskyed btang yang thar-pa'i-sems ma gtang-ba'i nus-pas thar-pa thob nas sems-can sgrol-ba la nyes-pa-med ces bshad do //

[91] de las dang-po ni / mdo-rgyan las / nyan-thos byang-chub-chen-por-'gyur-bar gsungs-pa de yin nam snyam / de-yang dgos-ched kyis byang-sems btang tshul byas kyang slar blangs-pa yin-par gsungs /

[92] gnyis-pa 'di yang 'thad phyogs-su-mdzad-pa 'dug kyang mthong-lam-gyi-bden-pa bdag-med-gnyis rtogs tshe kun-rdzob-byang-sems btang-bar ji-ltar 'thad snyam-pa sogs gang-la'ang dpyad-gzhi che yang dgongs-pa-bslang-bar-byos-shig /

[89] As thus said, the subtle and fine (aspects) of cause and fruition are **known by the Omniscient One alone**. Since the special feature of such perception is (possessed by) no one else, it is inconceivable. Then why should we tire ourselves with (trying) to think it through? The karma of sentient beings, the deeds of a buddha, and the power of samadhi, medicine and mantra are said to be inconceivable topics. In Vairocanarakṣita's (*Bodhisattva-caryāvatāra-pañjikā*)[8] and in the *Bodhisattva-caryāvatāra-vivṛtti-pañjikā*[9] it says, "In regard to these, we are ignorant."

[90] And (1) Kalyāṇadeva's (*Bodhisattva-caryāvatāra-saṃskāra*)[10] states: "Although (as Śāriputra) had given up (the bodhisattva conduct) in practice [thabs kyis / lag len gyis], by receiving (the precepts again later on) in the proper manner, he still liberated all sentient beings." (2) Vibhūticandra states (in his *Bodhi-caryāvatāra-tātparya-pañjikā-viśeṣadyotanī-nāma*)[11] that although (Śāriputra) had given up relative bodhicitta, he did not give up absolute bodhicitta. And in (3) (Prajñākaramati's) great commentary (*Bodhi-caryāvatāra-pañjikā*)[12] it says that although (Śāriputra) had given up the development of bodhicitta, yet through the power of not abandoning the mind-set to (reach) liberation, he freed sentient beings, and is thus without any defects (of a bodhisattva's root downfall).

[91] Concerning the first (1) of these (statements, the one by Kalyāṇadeva), one might wonder if it does refer to what is said in the *Sūtrālaṃkāra*: "Śrāvakas will (eventually) attain great enlightenment." Furthermore, it is also said that (Śāriputra only) pretended to give up bodhicitta due to (momentary) necessities, but that he later re-took (the bodhisattva precepts).

[92] Concerning the second (2) (statement, the one by Vibhūticandra), although there are those who agree with that argument, and think that it is correct, I (Khenpo Kunpal) wonder how it could be correct that once one has realized the truth of the path of seeing, the two types of egolessness, (it could still be possible) to give up relative bodhicitta?" Although there is a great discussion in regard to these (arrguments), think (carefully about these statements).

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[8] rnam snang refers to **Peking No. 5277, Vol. 100**, page 194.3.1: bdag lta bu blo gros dman pas mi rtogs zhes bya ba'o

[9] rnam bshad refers to **Peking No. 5274, Vol. 100**, page 121.2.4: bdag cag gis ni mi shes so zhes bya ba'i tha tshig ste /

[10] **Peking No. 5275, Vol. 100**, page 156.1.4: thabs kyi btang du zin kyang yang dag par len pas / sems can grol bar byed pa yin no //

[11] **Peking No. 5282, Vol. 100**, page 246.3.7-246.5.2

[12] **Peking No. 5273, Vol. 100**, page 18.2.8-18.2.2: 'phags pa shā ri'i bus thar pa'i sems rnam pa thams cad du yongs su btang ba ni ma yin te / rdzogs pa'i byang chug kyi sems btang na'ang nyan thos kyi byang chub thob pa'i phyir / de'i phyir nus pa de la brten nas sgal ba ji lta ba bzhin du sems can rnams sgrol bar'gyur ba yin te nyes pa med do //

[93] de-yang smon-sems gtong-ba la'ang / dgra-mi-sha bor-ba lta-bu sogs su yin kyang 'di la phan-'dogs-pa'i dus byung na mi btags gnod-pa bzlog-pa'i dus byung na yang mi bzlog snyam pas sems-can blos-btang-ba dang / theg-dman du sems-bskyed-pa dang rtsa-ltung byung-ba gsum gyis gtang la /

> inserted root text: stanza 8
>
> de ni byang chub sems dpa' la //
> lhung ba'i nang na lci ba ste
> 'di ltar de ni byung gyur na //
> sems can kun gyi don la dman //

[94] byang-chug-kyi-sems btang-ba **de ni byang-chub-sems-dpa'** rnams la **ltung-ba'i nang-nas** shin-tu nyes-pa **lci-ba ste** / 'phags-pa-sdud-pa las /

gal-te bskal-ba bye-bar dge-ba'i-las lam bcu /
spyod kyang rang-rgyal dgra-bcom-nyid la 'dod-bskyed na //
de ni tshul-khrims skyon byung tshul-khrims nyams-pa yin //
sems-bskyed de ni phas-pham bas kyang shin-tu-lci //

zhes gsungs shing /

[95] de'i rgyu-mtshan **'di-ltar** ltung-ba **de ni byung**-bar-**gyur na sems-can** ma-lus-pa **kun gyi don**-bsgrub-pa **la** nus-pa **dman**-par-'gyur-ba'i phyir ro //

[96] de la sems-can blos-btang-ba'i ltung-ba byung yang theg-dman gyi thar-pa thob nas lhag-med ma grub kyi bar-du sems-can gyi don-byed kyang nam-mkhas-gar-khyab-kyi-sems-can gyi don mi nus-pas sems-can kun gyi don la dman-par-'gyur la sangs-rgyas 'grub na nam-mkhas-gar-khyab-kyi-sems-can gyi don rgya-chen-po byed-par-'gyur ro //

[93] Furthermore, in regard to forsaking bodhicitta of aspiration, it is lost through three (kinds of incident): (1) Whoever it may be, someone like a major enemy, if the time comes to benefit him and one does not think of benefiting him, and if the time comes to prevent harm (to him) and one does not prevent harm, then one has forsaken sentient beings (and thus lost bodhicitta of aspiration). (2) Directing one's mind to (the attainments of) Hīnayāna (one loses bodhicitta of aspiration). (3) Through the occurrence of (any of) the (eighteen) root downfalls (one loses bodhicitta of aspiration).

> inserted root text: stanza 8
>
> This, for the bodhisattvas
> Is, among the downfalls, the heaviest,
> If such (a downfall) should ever happen,
> It will weaken the welfare of all sentient beings.

[94] **This** forsaking of bodhicitta, **is, among the downfalls for the bodhisattvas, the heaviest** misdeed. As the *Ārya-sañcaya* states:

> Though (a bodhisattva) may have practiced the ten-fold path of virtuous actions for ten million aeons
> If he develops the wish to become a pratyekabuddha or an arhat,
> His (bodhisattva) discipline is mistaken; his discipline has deteriorated.
> (For a bodhisattva) to direct his mind (toward the Hīnayāna) is much more grave than a defeating offence (of a monk).

[95] The reason for this is that **if such** a downfall should ever **happen**, **it will weaken** the capacity (of the bodhisattva) to accomplish **the welfare of all sentient beings**, without exception.

[96] In this regard, should a downfall of forsaking sentient beings occur, and should one attain the liberation of Hīnayāna, even if one works for the benefit of sentient beings until one has attained (nirvāṇa) 'without remainder', one is (nevertheless) not able to work for the benefit of (all) sentient beings, pervading the reaches of space, since one will be weak in regard to benefiting all sentient beings. However, if one accomplishes buddhahood, one will manifest vast benefit for all sentient beings, pervading the reaches of space.

inserted root text: stanza 9

gang gzhan skad cig tsam yang 'di'i //
bsod nams bar chad gegs byed pa //
sems can don la dman gyur pas //
de yi ngan 'gro mu mtha' med //

[97] der-ma-zad **gang** sems-can **gzhan** 'ga'-zhig gis yun-ring-por lta-ci dus **skad-cig** gi bar-**tsam**-du **yang** byang-chub-sems-dpa' **'di'i bsod-nams** dge-ba'i **bar-chad** dang **gegs-byed**-par-gyur nas gegs-byed-**pa** des kyang byang-chub-sems de **sems-can** thams-cad kyi **don**-sgrub-pa **la dman** zhing nyams-par-**'gyur**-ba'i las-byas-**pas** byed-pa-po **de yi ngan-'gror** skye-ba'i grangs **mu-mtha'**-thug-pa-**med**-pa myong-bar-'gyur te

[98] rab-tu-zhi-ba-rnam-par-nges-pa-cho-'phrul-gyi-mdo las / gang-la-la-zhig gis 'dzam-bu-gling gi sems-can thams-cad kyi bdog-pa-'phrog cing srog-bcad-pa bas kyang / gang gis byang-chub-sems-dpa'i dge-ba tha-na dud-'gro la zan-changs-pa-gcig tsam sbyin-pa'i bar-chad-byas na / de ni de bas sdig-pa ches grangs-mang-du bskyed de / sangs-rgyas 'byung-ba bskyed-pa'i dge-ba la bar-chad-byed-pa'i phyir ro zhes gsungs so //

[99] 'di la'ang bsod-nams zhes byang-chub-sems kyi bar-chad dang de byed-mkhan la rdzogs-byang phyir bzlog theg-dman sems-bskyed kyi rtsa-ltung dang byed-pa'i yul byang-chub-sems-dpa' des smon-sems btang-bas sems-can gyi don la dman zhes snga-ma'i 'thad-pa-nyid du'ang 'grel-bar-mdzad do //

inserted root text: stanza 10

sems can gcig gi bde ba yang //
bshig na bdag nyid nyams 'gyur na //
nam mkha' ma lus mtha' klas pa'i //
lus can bde bshig smos ci dgos //

> inserted root text: stanza 9
>
> Should someone for even a single moment
> Obstruct or hinder the merit of this (bodhisattva),
> Because he has weakened the welfare of (all) sentient beings,
> There will be no end to his (rebirth in) miserable states.

[97] Furthermore, **should** anyone **for even a single moment**—needless to mention for a long period—**obstruct or hinder the merit** and virtue **of this** bodhisattva, then, **because** that obstructor **has** created the karma that has **weakened** and degenerated his bodhicitta (motivation) to accomplish **the welfare of** all **sentient beings**, that perpetrator **will** experience **no end to** the number of rebirths in **miserable states**.

[98] In the *Praśānta-viniścaya-prātihārya-sūtra* it is said: "If someone makes obstacles for the virtue of a bodhisattva, even to the slightest (of his deeds), such as merely giving a handful of food to an animal, then that person has generated a negative deed many times greater than someone who steals the property of all sentient beings of Jambhudvipa or who kills them, because he has created obstacles for a virtue that leads to the rise of a buddha."

[99] In this context (the phrase 'to obstruct or hinder) the merit' means 'obstacles for bodhicitta', and one who causes these (obstructions commits) the root downfall of preventing (the bodhisattva from attaining) perfect enlightenment, and of directing (the bodhisattva's) mind to the Hīnayāna. Because the bodhisattva, the object of (the obstructor's) action, has abandoned his bodhicitta of aspiration, the (phrase) 'he has weakened the welfare of beings' is also interpreted as the reasoning behind the earlier (stanza 8).

> inserted root text: stanza 10
>
> If I corrupt myself in case I destroy
> Even the happiness of a single sentient being,
> Then it is needless to mention (what will result from)
> Destroying the happiness of creatures pervading all reaches of space.

[100] de'i rgyu-mtshan nam 'thad-pa sems-can mang-po lta-zhog **sems-can gcig gi** mngon-mtho'i-**bde-ba** tsam-**yang bshig na bdag-nyid** mngon-mtho'i-bde-ba las **nyams** te ngan-'gror skye-bar-**'gyur** zhes mdo las gsungs **na** byang-chub-sems-dpa'i dge-ba bar-chad-byas-pas ni **nam-mkha'**-yi-khams **ma-lus mtha'-klas-pa'i lus-can** sems-can rnams kyi **bde**-ba-chen-po'i rgyu **bshig**-pas bde-'gro las nyams shing ngan-'gror mu-mtha'-med-par skye-bar-'gyur-ba lta-**smos**-kyang-**ci-dgos** so //

[101] de'i rgyu-mtshan yang de'i byang-chub-sems-bskyed kyi gegs-ma-byas na sangs-rgyas-'grub la de 'grub na sku'i-'od-zer sna-tshogs ngan-song-gsum sogs su bkyes nas de-dag gnas-skabs-su bde-ba-la-'god-pa sogs sems-can thams-cad rim-gyis / byang-chub-chen-po sangs-rgyas-kyi-bde-ba la 'god-par-mdzad-pas so //

[102] de-lta-bu'i ltung-ba byung yang sor-sdom dang mi-'dra-bas gnyen-pos bshags te slar sems-bskyed-blang-bas gso-bar-bya'o snyams na gong-du-bshad-pa

> inserted root text: stanza 11
>
> de ltar ltung ba stobs ldan dang //
> byang chub sems stobs ldan pa dag //
> 'khor bar res kyis 'dre byed na //
> sa thob pa la yun ring thogs //

[103] **de-ltar** res-'ga' byang-chub-kyi-sems btang-ba'i **ltung-ba stobs-ldan** byung-ba **dang** res-'ga' **byang-chub**-kyi-**sems stobs**-dang-**ldan-pa** blang-ba **dag 'khor-bar res**-mos-**kyis 'dre**-bar-**byed na** yang / gnas-skabs **sa**-dang-po sogs **thob-pa la yun-ring**-du-**thogs** na mthar-thug-gi-byang-chub-chen-por thob-pa la lta-smos-kyang-ci-dgos /

[104] de la gal-te ltung-ba bshags-stobs kyis dag nas ngan-song du ma skyes kyang rang-rgyud la yon-tan gsar-du-skye-ba'i gegs-byed-pas na sa-thob-pa la-sogs-pa'i yon-tan skye-ba la yun-ring-du-thogs-par-'gyur te / dper-na te-lo-bas zhag bdun gyis mchog-gi-dngos-grub thob-par-'gyur-ba las til spar-gang lkog-nas-blangs-pas zla-ba bdun 'gyang-ba lta-bu'o / zhes kyang gsungs /

[100] The reason or reasoning for this: Since the sūtras say that **I will corrupt myself**, my happiness of the higher states, and will be reborn in miserable states **in case I destroy even the happiness** of the higher state **of a single sentient being**—putting aside (harming) many sentient beings—**then it is needless to mention** (what would result from that, namely) that—by causing obstacles for the virtue of a bodhisattva, **destroying** the cause for **the** great **happiness of** all sentient beings, of **creatures pervading all reaches of space**—I would thereby corrupt my happy state and take rebirth with no end in miserable states.

[101] The reason for this now is that had one not caused obstructions for the bodhicitta development of this (bodhisattva), upon his attaining buddhahood he would have sent forth manifold light rays from his body to the three lower realms and the like, and would have established these (beings of the three lower realms) temporarily in happiness, and gradually would have established all sentient beings on (the level of) the bliss of great enlightenment, of buddhahood.

[102] If one thinks, "Such downfalls have occurred, but since they are not like (downfalls of) prātimokṣa precepts, I can confess them through a remedy, and by re-taking (the precepts) for developing bodhicitta, I can thus repair them," then it is as said above (in text section 94).

> inserted root text: stanza 11
>
> Those who thus (give rise to) powerful downfalls and
> Powerful bodhicitta
> Revolve within saṃsāra
> And are hindered for a long time from attaining the (bodhisattva) levels.

[103] **Those who thus** sometimes give rise to the **powerful downfalls** of having forsaken bodhicitta **and** who sometimes re-take the **powerful bodhicitta**, **revolve within saṃsāra**; **and** since they **are hindered for a long time from** temporarily **attaining the** first (bodhisattva) **level** and so on, it is needless to mention (how long they will be hindered from) attaining the ultimate great enlightenment.

[104] In this regard, if one purifies a downfall through the power of confession, one might not be born in the lower realms, but since one has created obstructions for new qualities to arise in one's mind, one has hindered for a long time the birth of qualities such as the attainment of the (bodhisattva) levels. For example, Tilopa was to attain supreme siddhi within seven days, but (his attainment) was delayed for seven months since he secretly took a handful of sesame seeds.

> inserted root text: stanza 12 / first half
>
> de ltas ji ltar dam bcas bzhin //
> bdag gis gus par bsgrub par bya

[105] rgyu-mtshan **de-ltas** te de-lta-bas-na sems-bskyed-pa'i dus-su **ji-ltar** khas-blang zhing **dam-bcas**-pa **bzhin**-du / **bdag gis** bslab-pa la **gus-pas** bag-yod-pa'i sgo-nas **bsgrub**-pa la 'bad-**par-bya'o** //

> inserted root text: stanza 12 / second half
>
> deng nas brtson par ma byas na //
> 'og nas 'og tu 'gro bar 'gyur //

[106] gnyis-pa ni / **deng-nas** sam de-ring-nas bslab-par-bya-ba'i blang-dor-gyi-gnas la **brtson-par-ma-byas-na** ltung-ba'i dbang gis 'di-nas dud-'gro la-sogs-par **'og-nas-'og-tu** ngan-song-nas-ngan-song-du skye-ba brgyud-mar **'gro** zhing sdug-bsngal myong-**bar-'gyur** ro //

> inserted root text: stanza 13
>
> sems can thams cad phan mdzad pa'i //
> sangs rgyas grangs med 'das gyur kyang //
> bdag ni rang gi nyes pas de'i //
> gso ba'i spyod yul ma gyur to //

[107] 'on-kyang bdag gis brtson-par ma nus na'ang sangs-rgyas byang-sems bla-ma rnams kyis bdag ngan-song du mi gtong-bar mtho-ris dang thar-pa'i lam-du-'dren-'gro'o snyam na / sngar-yang rang-don yid-byed-med-par **sems-can thams-cad** la **phan**-pa dang bde-ba 'ba'-zhig **mdzad-pa'i sangs-rgyas** bcom-ldan-'das **grangs-med**-pa byon nas sems-can gyi don-mdzad de **'das**-par-**gyur kyang** / dper-na gsor-mi-rung-ba'i-nad-pa la sman-pas phan-mi-thogs-pa bzhin-du **bdag ni rang gi** sdig-pa mi-dge-ba byas-pa'i **nyes-pas** sangs-rgyas mang-po **de'i gso-ba'i** ste phan-gdags shing 'dren-pa'i **spyod-yul**-du-**ma-gyur-to** //

> inserted root text: stanza 12 / first half
>
> Therefore just as I have pledged
> I shall practice respectfully.

[105] **Therefore**, for this reason, **just as I have** promised and **pledged** at the time when I developed bodhicitta, **I shall** endeavor to **practice respectfully** with heedfulness toward the (bodhisattva) trainings.

Maintaining the application by not letting one's diligence diminish

> inserted root text: stanza 12 / second half
>
> From now on, if I make no effort,
> I shall descend from lower to lower (states).

[106] Second: **From now on**, meaning from today onward, **if I make no effort** in the points of what to accept and what to reject—the trainings that I must practice—due to the power of my downfalls, **I shall descend** constantly **from lower to lower (**states), from this (realm) to animal (realms) and so on, from one miserable state to the (next) miserable state, and shall experience suffering.

> inserted root text: stanza 13
>
> Although countless buddhas, who worked for the benefit
> Of all sentient beings, have passed on,
> Yet, because of my own mistakes,
> I did not come into the domain of their healing care.

[107] Yet one might think, "Even if I cannot make an effort, the buddhas, bodhisattvas and masters will not send me to the miserable states but will lead me on the path to the higher realms and to liberation." But **although** previously, **countless buddha** bhagavān**s**, **who**, without considering their personal welfare, exclusively **worked for the benefit** and happiness **of all beings**, **have** appeared, worked for the benefit of beings, and **passed on; yet, because of my own mistakes**, the negative deeds and non-virtue that I have committed, **I did not come into the domain of their healing care**, of being benefited and guided, for example, in the same way physicians cannot help a person who has an incurable disease.

[108] de-yang dper-na 'jig-rten-gsum-gyi-bla-ma skyon-kun-zad yon-tan-kun-ldan bdag-cag-gi-ston-pa'i mdun-du lhas-sbyin mngon-sum-du dmyal-bar-ltung-bar 'dren du ma byung-ba ltar ro //

> inserted root text: stanza 14
>
> da dung de bzhin bdag byad na //
> yang dang yang du'ang de bzhin te //
> ngan'gror nad dang 'ching ba dang //
> bcad dang gshag sogs myong bar 'gyur //

[109] **da-dung** ngam da-rung-yang sngar-gyi spyod-pa dman-pa **de-bzhin**-du **bdag** gis dge-ba mi bsgrub-par sdig-pa mi-dge-ba **byed na** / lan-gcig ma yin-par **yang-dang-yang-du'ang** 'og-nas-'og-tu-'gro-ba **de-bzhin**-du 'gyur **te** / **ngan-'gror** skye zhing gal-te de las thar nas mngon-mthor skyes na yang las-kyi-lhag-ma **nad** mang-ba **dang** lcags-sgrog sogs kyis **'ching-ba dang** / ral-gri sogs kyis **bcad**-pa **dang** dgra-stva sogs kyis **gshags**-pa **sogs** kyi sdug-bsngal **myong-bar-'gyur** ro //

[110] gnyis-pa rten dal-'byor la bsam ste bag-yod-par-bya-ba la dal-'byor-rnyed-dka'i-tshul la bsam ste bag-yod-par-bya-ba / ngan-song-las-thar-dka'-ba la bsam ste bag-yod-par-bya-ba / dal-'byor thob dus dge-ba la 'bad dgos-par bstan-pa dang gsum las / dang-po ni /

> inserted root text: stanza 15
>
> de bzhin gshegs pa 'byung ba dang //
> dad dang mi lus thob pa dang //
> dge goms rung ba de lta bu //
> dkon na nam zhig thog par 'gyur //

[108] Thus, it is just like the example of Devadatta, who could not be saved from publicly falling into the (avīci) hell right in front of our teacher, the master of the three worlds, devoid of all defects and endowed with all qualities.

> inserted root text: stanza 14
>
> If I still act in the same manner,
> I shall likewise (sink) again and again (from lower to lower states).
> In miserable states I will experience disease, bondage,
> Being cut, being cleaved and the like.

[109] **If I still**, meaning 'continue to', **act** out misdeeds and non-virtue, without practicing (any) virtue, **in the same manner** as (my) previous inferior conduct, **I shall likewise** sink, not just once, but **again and again**, from lower to lower states, and take rebirth **in miserable states**. Even if I am liberated from these (states) and take birth in the higher states, **I will experience** the suffering of my residual karma—many **diseases, bondage** in iron chains and so forth, **being** cut by swords and others, **being cleaved** by battle-axes **and the like**.

Practicing heedfulness by reflecting upon the support, the freedoms and advantages

[110] Second, practicing heedfulness by reflecting upon the support, the freedoms and advantages, is presented in three (parts): (1) Practicing heedfulness by reflecting upon the difficulty of finding the freedoms and advantages, (2) practicing heedfulness by reflecting upon the difficulty of gaining liberation from the lower realms, and (3) the need to exert oneself in virtue once the freedoms and advantages are obtained. From among these, the first:

Practicing heedfulness by reflecting upon the difficulty of finding the freedoms and advantages

> inserted root text: stanza 15
>
> The arising of a tathāgata,
> Faith, the attainment of a human body
> And the chance to cultivate virtue: if they are that rare,
> When will they again be obtained?

[111] u-dum-vā-ra'i-me-tog ltar **de-bzhin-gshegs-pa** 'jig-rten tu byon-pa'am **'byung-ba dang** / de'i bstan-pa la **dad**-pa yod-pa **dang** / rten dal-'byor gyi **mi-lus**-rin-po-che **thob-pa dang** gsum gyis rim-par gzhan-'byor dang rang-'byor ldan-pa / mi-khoms-pa spang-bas dal-ba dang gsum bstan to // mthun-rkyen 'dzom shing 'gal-rkyen med-pas **dge**-ba la **goms** shing 'grub-tu-**rung-bas de-lta-bu** ni shin-tu rnyed-par-**dkon**-pa yin **na** da-res-tsam las dus-gzhan **nam-zhig** rnyed cing **thob-par-'gyur** te mi 'gyur-bas na dal-'byor thob-pa don-ldan la 'bad-par-bya dgos so //

> inserted root text: stanza 16
>
> nad med nyi ma 'di lta bu //
> zas bcas 'tshe ba med kyang ni //
> tshe ni skad cig bslu ba ste //
> lus ni thang cig bsnyan po bzhin

[112] de-yang 'gal-rkyen **nad-med**-pa'i **nyi-ma 'di-lta-bu** dang ldan zhing / mthun-rkyen **zas** gos la-sogs-pa dang **bcas** shing dgra-gdon sogs kyis nye-bar-**'tshe-ba med kyang ni** / gson-pa'i **tshe** 'di **ni skad-cig**-tsam-du-yang yid-brtan-mi-rung-bas **bslu-ba ste** skad-cig-skad-cig-gis-zad-par-'gyur zhing / **lus** 'di **ni** yun-ring mi gnas-pas **thang-gcig** gis **brnyan-po**'am g.yar-po'i-ka-cha **bzhin** du gtan-du spyod-pa'i dbang-med-par bdag-po dang 'dra-ba'i 'chi-bdag gis nam len nges-pa-med do //

> inserted root text: stanza 17
>
> bdag gi spyod pa 'di 'dras ni //
> mi yi lus kyang 'thob mi 'gyur //
> mi lus thob par ma gyur na //
> sdig pa 'ba' zhig dge ba med //

[111] (1) **The arising** or appearing **of a tathāgata** in this world, (which is as rare) as an udumvara flower, (2) **faith** in his doctrine, (3) **the attainment of a** precious **human body**, the support of the freedoms and advantages—through these three (points) the (five) advantages for others, the (five) advantages for oneself, and the (eight) freedoms of having overcome the unfortunate states, are shown—**and**, since one has thus gathered (all) harmonious conditions and has no adverse conditions, **the chance to cultivate** and practice **virtue: if they are** (all) **that** extremely **rare**, **when will they again**—at another time except right now—**be** achieved or **obtained**? Since they will not (be obtained again), one must exert oneself to make the achievement of the freedoms and advantages meaningful.

> inserted root text: stanza 16
>
> Although (I have) a day like this, (which is) free from disease,
> Endowed with food and unafflicted,
> Life is momentary and deceptive;
> The body is like something loaned for but a moment.

[112] Although I have **a day like this,** which is **free from disease** and adverse conditions, **endowed with** harmonious conditions such as **food** and clothing, **and** even though I am completely **unafflicted** by enemies, disease-causing demons and the like, my remaining **life**—which cannot be relied upon even **momentar**ily—is **deceptive**; that is to say it runs out from moment to moment. **The body** does not last long and **is** therefore **like something loaned**, like an item borrowed **for but a moment**. I have no power to enjoy it forever and it is uncertain when the Lord of Death, who is like the (body's true) owner, is going to reclaim it.

> inserted root text: stanza 17
>
> With such behavior as mine,
> I shall not again even obtain a human body.
> If one does not obtain a human body
> There will be no virtue but only negativity.

[113] **bdag gi** sngon-chad-kyi-spyod-pa blang-dor la bag-med-par mi-dge-ba **spyod pa 'di-'dras** gnas-par-byed na ni phyin-chad thar-pa lta-ci mtho-ris **mi-yi-lus kyang 'thob**-par **mi 'gyur**-ba / dper-na sngon klu'i-rgyal-po-rgya-mtshos de-bzhin-gshegs-pa rgya-mtsho'i nang-du spyan-drangs tshe sngon bdag 'dir skye dus klu nyung la da ni mang-pas rgya-mtshor mi shong-ba lta-bu ci-lags zhus-pa la bcas-pa dang ma 'brel-ba dang 'brel-ba'i-ltung-ba byung-bas yin-pa gsungs-pa ltar ro //

[114] **mi-lus**-rin-po-che **thob-par-ma-gyur**-par ngan-song-gsum du skyes-par-gyur **na** / **sdig-pa 'ba'-zhig** bsgrub-pa las **dge-ba** sgrub-pa'i go-skabs-**med** de / de-yang dud-'gro phal-cher gzhan kyi srog-bcad nas sha-khrag ma rnyed na srog-mi-'tsho zhing gzhan gsod thabs la mi bas kyang mkhas-pa lta-bu dang /

> inserted root text: stanza 18
>
> gang tshe dge spyad skal ldan yang //
> dge ba bdag gis ma byas na //
> ngan song sdug bsngal kun rmongs pa //
> de tshe bdag gis ci byar yod //

[115] de'i 'thad-pa ni 'di-'dra'i dal-'byor thob-pa **gang**-gi-**tshe** sgo-gsum **dge**-ba la **spyad**-du-rung-ba'i **skal**-ba-dang-**ldan** bzhin-du **yang** // **dge-ba** cung-zad-tsam-yang **bdag gis ma byas**-par-gyur **na** / tshe-phyi-ma sdig-pa'i-'bras-bu **ngan-song** du dmyal-ba la-sogs-pa'i **sdug-bsngal** gyis gzir zhing blang-dor la **kun**-tu-**rmongs-pa** ru gyur-pa / **de**-yi-**tshe bdag gis** dge-ba **ci**-zhig-**byar-yod** de bya-thabs-med do //

> inserted root text: stanza 19
>
> dge ba dag kyang ma byas la //
> sdig pa dag kyang nyer bsags na //
> bskal pa bye ba brgyar yang ni //
> bde 'gro'i sgra yang thos mi 'gyur //

[116] ngan-'gro las bzlog-par yang mi nus te 'di-ltar bdag gis ni **dge-ba** chung-ngu **dag kyang ma byas la sdig-pa** chen-po sna-tshogs-pa **dag kyang nyer** te nye-bar-**bsags na** yun-ring-por **bskal-pa-bye-ba**-phrag-**brgyar yang ni** ngan-'gror brgyud-mar ltung-ba las bde-'gro skye-ba lta-ci / tha-na **bde-'gro'i sgra**-tsam-**yang thos**-par **mi 'gyur** ro //

[113] Since I am still living **with such** non-virtuous **behavior of mine**, with my previous conduct, which was heedless about what to accept and what to reject, **I shall not even obtain a human body** in the higher states in the future—putting aside (the possibility of) liberation. For example, in the past, the nāga king *Sāgara* invited the Tathāgata into the ocean and asked, "Previously, when I was born here, there were only a few nāgas. But now, there are so many that they seem not to fit into the ocean. Why is this so?" (The Tathāgata) spoke, "They are here because they have given rise to (one of the two types of) downfalls, those that are connected to an established rule or those that are not connected (to an established rule)."

[114] **If one** who has taken rebirth in the lower realms **does not obtain the** precious **human body**, **there will be no** chance to practice **virtue but only** to perpetuate **negativity**. Moreover, most animals cannot sustain their lives without obtaining flesh and blood by taking the lives of others, being, in regard to the methods of killing others, even more skilled than human beings.

> inserted root text: stanza 18
>
> If, at a time when (I have obtained the freedoms and advantages), I do not practice virtue,
> Although I have the chance to perform virtue,
> When completely bewildered by the suffering of the lower realms,
> What (virtue) shall I then do?

[115] The reason for this is: **If, at a time** when I have obtained such freedoms and advantages, **I do not practice** even the slightest **virtue, although I have the chance to** readily **perform virtue** with the three gates, then **when** tormented in my next life in **the lower realms by the suffering of** the hells and the like, the fruition of my misdeeds, and when **completely bewildered** about what to accept and what to avoid, **what** virtue **shall I then do?** I will have no chance to do anything.

> inserted root text: stanza 19
>
> If I continuously amass negative deeds
> Having not practiced even (the slightest) virtue;
> For a hundred million aeons
> I shall not even hear the mere words 'fortunate states'.

[116] **If I**, unable to avoid the lower realms, thus **continuously**—meaning constantly—**amass** various severe **negative deeds, having not practiced even** the slightest **virtue**; I will for a long time, **for a hundred million aeons**, putting aside rebirth in fortunate states, gradually fall into miserable states, and eventually **I shall not even hear the mere words 'fortunate states'**.

> inserted root text: stanza 20
>
> de nyid phyir na bcom ldan gyis //
> rgya mtsho cher g.yengs gnya' shing gi /
> bu gar rus sbal mgrin chud ltar //
> mi nyid shin tu thob dkar gsungs //

[117] rgyu-mtshan **de-nyid** kyi **phyir-na bcom-ldan**-'das **kyis** yang-dag-par-gdams-pa'i-mdo las brtag-pa-mtha'-bzung-gi-dper gsungs-pa sa-gzhi 'di thams-cad **rgya-mtshor cher**-gyur zhing de'i-khar rlung gis phyogs-thams-cad-du khur zhing **g.yeng**-ba'i **gnya'-shing** bu-ga gcig-pa zhig **gi bu-gar rus-sbal** long-ba lo-brgya-brgya-re'i-mtshams-su steng-du lan-re 'ong-bas **mgrin**-pa-**chud** srid-pa-tsam-yin-gyi rgya-mtsho rgya-che zhing gnya'-shing la sems-med cing rus-sbal la mig-med-pa la-sogs-pa'i phyir-na shin-tu-dkon-pa **ltar** / **mi**-lus **nyid** de-bas **shin-tu**-thob-par-dka' zhes **thob**-par-**dka'**-bar **gsungs** so //

> inserted root text: stanza 21
>
> skad cig gcig byas sdig pas kyang //
> bskal par mnar med gnas 'gyur na //
> thog med 'khor bar bsags sdig gis //
> bde 'gror mi 'gro smos ci dgos //

[118] gnyis-pa ni / byang-chub-sems-dpa' la ngan-sems-skyes-pa'am mtshams-med-par-byas-pa lta-bu dus-mtha'am bya-rdzogs-kyi-**skad-cig**-ma **gcig** la **byas**-pa'i **sdig-pas kyang** dus-yun-ring-po bar-gyi-bskal-ba'am **bskal-pa mnar-med** du **gnas** te sdug-bsngal myong-bar-**'gyur** ro zhes gsungs **na** / dus-**thog**-ma-**med**-nas da-lta'i-bar-du **'khor-bar bsags**-pa'i **sdig**-pa mi-dge-ba byas-pa'i dbang **gis** / ngan-song du yun-ring-por thar-pa-med-par sdug-bsngal myong-bar-'gyur-ba las **bde-'gro mi 'gro**-ba lta-smos-kyang-**ci-dgos** te bshad-mi-dgos so //

[119] de la spyir rgyu chung yang 'bras-bu che-ba srog-gcod-pa na dus-thung yang 'bras-bu yun-ring-po bar-gyi-bskal-bar dmyal-ba'i-sdug-bsngal myong dgos-pa lta-bu yin-pas na rang-re-rnams kyis dus-thog-ma-med-pa-nas bsags-pa'i sdig-pa myong nas zad-pa dang bshags nas dag zin-pa ma yin-pa ci-tsam-zhig rang-rang-gi-rgyud na med //

> inserted root text: stanza 20
>
> Therefore, the Bhagavān has declared
> That the human (body) is extremely difficult to obtain,
> (Even more than) a turtle is likely to poke its neck
> Through the hole of a yoke drifting upon the vast ocean.

[117] **Therefore**, for these very reasons, **the Bhagavān** taught an example of unlikeliness in the Yang-dag-par gdams pa'i mdo (???), saying **that** if the entire earth were to turn into **a vast ocean**, and if **upon** its surface **a yoke** with one hole was moving and **drifting** with the wind in all directions, the remote **likeli**hood for **a** blind **turtle**, who surfaces once every hundred years, **to poke its neck through the hole** is extremely rare because the ocean is vast, the yoke has no mind, the turtle no eyes and so on. He **has declared that** it is thus **difficult to obtain**, saying, "**The human** (body) **is extremely** difficult to obtain, even more than this (example)."

Practicing heedfulness by reflecting on the difficulty of gaining liberation from the lower realms

> Inserted root text: stanza 21
>
> If even through the negativity created in one instant
> One will dwell in the avīci (hell) for an aeon,
> Then because of the negative deeds I have accumulated within saṃsāra from time without beginning,
> What need is there to mention that I will not go to happy states?

[118] Second: **If** it is said (in the scriptures), "**Even through the negativity created in one instant**—'an ultimate split second' or 'the time-span it takes to complete an action'—such as having generated a negative mind-set against a bodhisattva or having committed (any of the five) crimes with immediate retribution, **one will dwell in the avīci** (hell) **for** a long time, for an intermediate cycle or **an aeon**," **then**, **because of** the power of the non-virtue I have committed, **the negative deeds I have accumulated within saṃsāra from time without beginning** until now, **what need is there to mention that I will not go to happy states** but instead will experience suffering in the lower realms for a long time, without any liberation**?** There is no need to mention it.

[119] Generally, in this regard, though the cause may be small the result will be great; (for example) if one kills someone, it takes only a short time span, but one must experience the fruition, the suffering of the hell realms, for a long time, for 'an intermediate cycle'. Therefore, as it is not the case that (all) the negative deeds we have accumulated since time without beginning have either been exhausted upon our experiencing (their ripening) or purified through confession, (we do not know) how much (negative karma still) remains in our minds.

[120] der-ma-zad da-ltar lus-'di'i-steng-nas dus-skad-cig-re-yang rtog-ngan gyis dmyal-bar skye-ba'i las-ngan ci-tsam-zhig ma bsags des-na skyes nas ma-shi'i-bar-du las-ngan-bsags-pa 'dis dmyal-ba nas thar-pa'i dus yod dka'-ba yin la /

[121] las-rnams-kyi-myong-tshul ni / mdzod las /

las-kyi-'bras-bu lci-gang dang[13] //
nye-ba-gang dang goms-pa-gang //
sngon-byas[14] gang yin de-dag las //
snga-ma snga-ma smin-par-'gyur //

[122] zhes gsungs-pa ltar dge-sdig-gi-'bras-bu smin-pa'i snga-phyi'ang 'chi-tshe gang dang nye-ba'i-myong-'gyur-gyi-las de sngon la myong / de med na gang-la-goms-pa shugs-che-ba de'am de med na snga-ma snga-ma rnams sngon la myong-bar gsungs-pas na sdig-can 'chi tshe sngon-gyi-dge-bas bde-'gro-'thob-pa dang / chos-ldan la ni tshe-sngon-gyi-mi-dge-bas dmyal-bar mi skye-ba'i nges-pa med de / des bshags myong gis sngon-gyi-las-ngan thams-cad dag cing zad-par ma nges-pa'i phyir ro //

> inserted root text: stanza 22
>
> de tsam kho na myong gyur nas //
> de ni rnam thar mi 'gyur te //
> 'di ltar de ni myong bzhin du //
> sdig pa gzhan dag rab tu skye //

[123] de-lta-na'ang sngar-byas-pa'i-las kyi 'bras-bu ngan-song-gi-sdug-bngal de myang-bas zad nas thar-bar-'gyur ro snyam na / dmyal-ba la-sogs-pa'i ngan-song-gi-sdug-bsngal **de-tsam**-zhig **kho-na myong**-bar-**gyur nas** kyang las ngan-pa'i-sems-can **'di ni** ngan-song-gi-gnas de las **rnam**-par-**thar**-bar **mi 'gyur te** /

[124] de'i rgyu-mtshan **'di-ltar** sngar-byas-pa'i-las-ngan gyi 'bras-bu ngan-song-gi-sdug-bsngal **de ni myong bzhin-du** yang // rgyu-mthun-gyi-'bras-bu gnod-sems dang khong-khro dang srog-gcod-pa la-sogs-pa'i **sdig-pa gzhan-dag** ni **rab-tu-skye** zhing gsog-par-'gyur te / dper-na khra dang spyang-ku dang nabs-so dang 'gro-mgyogs gnyis kyi lo-rgyus la-sogs-pa lta-bu'o //

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[13] A, B, C: las kyi 'khor bar lci gang dang / T: las ni 'khor bar lic gang dang / See kunpal page 417: las kyi 'bras bu lci gang dang/

[14] See *dngul chu thogs med 'grel pa*, page 212: sngar byas

[120] Not only that, but we do not know how much negative karma leading to a rebirth in hell we are accumulating in this present body through our negative thoughts every single moment. Therefore, because of the negative karma accumulated from birth until death, the chance to be liberated from hell is rare.

[121] Concerning the manner in which karma is experienced, the *Abhidharma-koṣa-kārikā* states:

> Concerning the fruition of karma, whichever actions are most grave,
> Whichever are (committed) closest (to death), whichever are most habitual,
> And whichever were done first:
> These will be the very first to ripen.

[122] As thus said, there is also a sequence of (karmic) ripening of the fruition of one's virtues and misdeeds: When one has died, one will first experience the karma of whichever (actions were committed) closest (to death). If that (kind of karma) does not exist, one (will experience) whichever (actions) were habitual and most powerful. If that (kind of karma) does not exist, one will experience the very old (karma). Since there is no certainty that when an evil-doer dies, he will not obtain a happy state due to his former virtue and that when a practitioner dies, he will not be born in the hell realms due to his former non-virtue, there is consequently no certainty that either through confession or through having experienced (the fruition of karma), all former bad karma is purified and exhausted.

> inserted root text: stanza 22
>
> But having already experienced so much (suffering),
> That (being) will still not be liberated;
> For while such (suffering) was being experienced,
> Other misdeeds were extensively produced.

[123] That being the case, one might think, "By having experienced the suffering of the lower realms, the fruition of my previously committed (negative) deeds, I have already exhausted (my previous negative karma) and will (now) be liberated;" **but having already experienced so much** suffering in the lower realms, the hell (realms) and others, **that** sentient being with bad karma **will still not be liberated** from the abodes of the lower realms.

[124] The reason **for** this is that even **while such** suffering of the lower realms, the fruition of one's previously committed bad actions, **was being experienced, other misdeeds** such as harmful intentions, anger, killing and the like—fruitions concurrent with their causes—**were extensively produced** and accumulated. For instance, as (is recounted) in the story of the hawk and the wolf, and in (the story of) Purnavasu [nabs so] and Aśvaka ['gro mgyogs] and so forth. (???)

[125] de la spyir shes-bya mngon-gyur rnams mngon-sum dang lkog-gyur rnams rjes-dpag dang / shin-tu-lkog-gyur las-rgyu-'bras rnams rgyal-ba'i-bka'-lung-tshad-ma rnams kyis gzhal dgos la 'di rigs-pas-sgrub-byed du gsung-ba ltar-na rigs-pa la bya-byed ltos-pa chos-nyid-'thad-sgrub-kyi-rigs-pa-bzhi las phyi-ma yin no //

[126] 'on-kyang dmyal-ba'i-'gro-ba rnam-smin-gyi-sa-pa yin-pas rgyu-las-gsog-pa dang de'i 'bras-bu yang rim-gyis myong na nam-yang de las thar-pa'i skabs-med-pa zhig tu 'gyur-ba'i phyir 'di'i dgongs-pa ji-ltar yin ma shes-pas mkhas-pa rnams kyis legs-par-dpyad-par zhu //

> inserted root text: stanza 23
>
> 'di 'dra'i dal ba rnyed gyur nas //
> bdag gis dge goms ma byas na //
> 'di las bslus pa gzhan med de //
> 'di las rmongs pa'ang gzhan med do //

[127] gsum-pa ni / dam-pa'i-chos bsgrub na 'grub rung-ba rnyed-par-dka' zhing rnyed na don-chen **'di-'dra'i dal-ba** mi-lus-rin-po-che 'di-'dra-ba **rnyed** de chos dang bla-ma-bzang-po la 'phrad-par-**gyur nas bdag gis** rab tshe-'dir gtan-srid-zin-pa dang / 'bring phyi-ma mi-lus thob nas byang-chub-sems-dpa'i-rigs-sad-thub-pa dang / tha na 'chi-khar 'gyod-pa-med-pa'i **dge**-ba la ci-yang **goms**-par **ma byas**-pa'am dge-ba ci-yang mi bsgrub-par 'jig-rten-chos-brgyad kyi dbang du yengs-ma-lam la mi-tshe-stong-zad-byas **na** rang gis rang-bslus pa **'di las bslus** na bslu tshab-che-bar gyur-**pa gzhan**-gcig-kyang-**med de** rang gis rang rmongs-par-byas-pa **'di las** blang-dor la shin-tu-**rmongs** tshab-che-bar gyur-**pa'ang gzhan**-'ga'-yang-**med do** //

[128] des-na yul-bslu-brid-mkhas-pas rjes-su-mi-'brang / rig-pa-col-chung-bas rmongs-pa'i-gzhan-dbang-du-mi-gtong-bar bag-yod-bskyed de dam-pa'i-chos rnam-dag zhig bsgrub dgos so //

[125] Generally, in this regard, direct fields of knowledge are evaluated through the validity of direct perception, hidden (fields of knowledge) through the validity of deduction, and the most hidden (field of knowledge), karma, the law of cause and fruition, through the validity of scriptual authority, the statements of the Victor. Since it is said that (karma) can also be established through reasoning, then from among the four principles of reasoning: (1) the principle of efficacy, (2) the principle of dependency, (3) the principle of reality and (4) the principle of valid proof, it is the last one.

[126] However, hell beings dwell on the level of instant karmic ripening. Were they to experience (in actuality) the accumulation of causes and their fruitions successively, they would therefore never have a chance to be liberated from (the hell realms). As I do not understand this interpretation, I request the scholars to carefully examine (this point).

The need to exert oneself in virtue once the freedoms and advantages are obtained

> inserted root text: stanza 23
>
> Having obtained such freedoms,
> If I do not accustom myself to virtue,
> There is no greater deception than this
> And no greater stupidity.

[127] Third: **Having obtained** such a precious human body, **such** meaningful **freedoms**—meaning if I want to practice the dharma I can, and since I have obtained (these freedoms) despite the difficulty of obtaining them—and having met the dharma and an excellent master, **if I do not accustom myself to** any kind of **virtue**—at best (the virtue of) capturing the (dharmakaya) domain in this lifetime, at second best (the virtue of) being able to awaken to the bodhisattva affinity after obtaining a human body in my next life, or at least (the virtue of) having no regret at the moment of death—but if I instead waste my life in distraction under the sway of the eight worldly concerns, without practicing any virtue (at all), then, **there is no greater deception than this** delusion of misleading myself **and no greater stupidity** at all in regard to what to do and what to avoid, than this self-made folly.

[128] Therefore, since objects are skilled at deluding, you must not pursue them. Since mind is fickle you must not fall into the dependency of stupidity, but you must develop heedfulness and practice the genuine and sublime dharma.

> inserted root text: stanza 24
>
> gal te bdag gis de rtogs nas //
> rmongs pas phyis kyang sgyid lug na //
> 'chi bar 'gyur ba'i dus kyi tshe //
> mya ngan chen po ldang bar 'gyur //

[129] **gal-te bdag gis** dal-'byor thob dus dge-ba-ma-bsgrub na rang gis rang shin-tu-bslus shing rmongs-tshab-ches-che-ba **de rtogs**-pa'am shes **nas** kyang smig-rgyu'i-chus ri-dvags bslus-pa bzhin-du 'dod-yon la sred cing rnyed-bkur snyan-grags sogs bsgrub-pas 'khrul zhing **rmongs**-pa'i-dbang-du-gyur-**pas** da-dung ngam **phyis kyang** bdag ltas chos bsgrub mi nus so snyams-pas yid-chad cing **sgyid-lugs**-pa ste / rang gi chos-skal rang gis bcad de nga rig-pa-ngan-pas slob-gnyer-mi-shes / nga zhe-sdang che-bas snying-rje mi 'ong / nga rnam-g.yeng che-bas brtson-'grus mi nus zhes-pa la-sogs-par rang gis rang brnyas nas mi-tshe-stong-zad-byas nas rang gis rang phung-bar-byas **na** /

[130] tshe-'di'i-mthar ni **'chi-bar-'gyur-ba'i-dus-kyi-tshe** / skye-dka'-ba 'dzam-bu'i-gling du skyes / thob-dka'-ba dal-'byor-gyi-mi-lus thob / mjal-dka'-ba bla-ma dang chos dang mjal-bas dam-pa'i-chos shig bsgrub na 'grub-par-'gyur-ba la bdag gis ma bsgrubs-par nga-re-'gyod snyam-du brang-sen-rjes-kyis-bkang nas sems la **mya-ngan-chen-po ldang**-pa'am skye-**bar-'gyur** la shi-'phos-nas kyang dmyal-bar-ltung ste /

> inserted root text: stanza 25
>
> dmyal me bzod dkas yun ring du //
> bdag gi lus la sreg 'gyur na //
> 'gyod pa mi bzad me 'bar bas //
> sems gdung 'gyur ba gdon mi za //

[131] tha-mal tsan-dan dus-mtha' dang
/ dmyal-me rnams ni bdun-'gyur ro //

> inserted root text: stanza 24
>
> If I, having realized this,
> Yet still, due to stupidity, continue shying away (from practice),
> When the time of death comes
> Tremendous suffering will arise.

[129] **If I, having realized** or understood **this**, that I have completely deluded myself by myself, and that this is the greatest stupidity of all since I did not practice virtue at the time when I had obtained the freedoms and advantages; **yet still**, **due to** having fallen under the power of delusion and **stupidity**—because just as an antelope is fooled by a mirage of water, I crave sense pleasures, pursue gain, respect, repute and the like—I carry on or **continue** (as before), being faint-hearted or **shying away** (from practice), thinking, "Someone like me cannot practice the dharma." That is to say, I cut myself off from my own opportunity to (practice) the dharma by thinking, "Since I am not very intelligent, I cannot pursue study. Because I have great anger, I cannot be compassionate. Because I have many distractions, I am unable to be diligent," and the like; devaluing myself, I am wasting my human life and bringing about my own destruction.

[130] At the end of this life, **when the time of death comes**—considering that I was born in Jambudvīpa, where it is difficult to be reborn; that I did obtain the human body with the freedoms and advantages, which is difficult to obtain; that I did meet a master and the dharma, which are difficult to meet; that the sublime dharma can be accomplished when practiced, yet I did not practice it, then thinking, "How wretched I am!"—I will cover my chest with the scratch-marks of my fingernails, **tremendous suffering will arise** or be born; and after death, I will fall into the hell (realms).

> inserted root text: stanza 25
>
> When my body is burning for a long time
> In the unbearable fires of hell,
> Inevitably my mind will be agonized
> By the blazing fire of unbearable remorse.

[131] As it is said:

> The fire of ordinary (wood), of sandal (wood), (the fire) at the end of time,
> And (the fire) in the hell (realms), (each) is seven times (stronger than the last).

[132] zhes-pa'i **dmyal**-ba'i-**me** shin-tu-**bzod**-par-**dkas** zhes bzod-dka'-bas dus-**yun-ring-du bdag gi lus** kyang da-lta las shin-tu gzhon-sha-can **la bsregs**-pa'i sdug-bsngal myong-bar-**gyur**-pa'i tshe-**na** / bdag gis chos zhig bsgrubs na 'di-'dra myong don-med-pas chos zhig ma 'grub bo snyam-du-bsams-nas sam dmyal-bsrung rnams kyis las 'di-lta-bu byas-pas sdug-bsngal 'di myongs-ba yin no zer-ba na nang sems la **'gyod-pa mi-bzod**-pa **me**-rab-tu-**'bar**-ba dang 'dra-ba skye-**bas sems** la sdug-bsngal gyi **gdung**-ba drag-po bzod-par-dka'-ba myong-bar-**'gyur-bar gdon-mi-za**-ba ste the-tshom-med-do //

> inserted root text: stanza 26
>
> shin tu rnyed dka' phan pa'i sa //
> ji zhig ltar stes rnyed gyur nas //
> bdag nyid shes dang ldan bzhin du //
> phyir yang dmyal ba der khrid na //

[133] rgyu-dpe grangs-gsum gang la bsam na **shin-tu rnyed**-par-**dka'**-ba rnyed nas **phan**-bde sgrub-**pa'i** gzhi'am **sa**-cha dge-ba dam-pa'i-chos bsgrub chog-pa'i dal-'byor-gyi-lus 'di-'dra-ba // **ji-zhig-ltar** yun-ring-po-nas ma rnyed-par da-res bsod-nams-kyi-**stes**-dbang gis **rnyed**-par-**gyur nas bdag**-rang-**nyid** smyo-'khrul gyi dbang-du-ma-song zhing phan-gnod ngo-**shes**-pa'i sems **dang ldan bzhin-du** slar-yang ngam **phyir-yang** sdig-pa mi-dge-ba byas te sngar skyes-pa'i gnas **dmyal-ba der** rang gis rang **khrid** 'gro **na** zhes

[134] dmyal-ba nas 'dir 'ong-ba yin-par cis-shes-na dper-na pha rgya-mtshor 'gro tshe bu gzhon-nu'i ched-du gnyen rnams la kha-chem-bzhag-pa ltar de-bzhin-gshegs-pa mya-ngan-las-'da'-khar 'phags-mchog-spyan-ras-gzigs dang 'jam-pa'i-dbyangs sogs la bdag-nyid la cung-zad 'brel-ba-thogs-pa da-lta dmyal-ba na gnas-pa'i sems-can rnams nam-zhig de las thar te mi-lus-thob-pa'i tshe de rnams la bdag gis bskal-ba-grangs-med-gsum du bsags-pa'i chos-kyi-mdzod 'di gtod cig ces bka'-stsal-ba 'dis shes-pas na gnas der slar rang gis rang 'khrid cing brlag-par-byed na /

[132] **When my body**, which will be even much more sensitive than it is now, **is** experiencing the suffering of **burning for a long time,** in the unbearable, that is to say, **in the** most **unbearable fires of hell; inevitably**, meaning without any doubt, **my mind will** experience an intense and intolerable **agony** of suffering **by the** rise of a similar **blazing fire of unbearable remorse** when I think, "If I had practiced the dharma there would be no reason to experience anything like this, yet I did not practice the dharma (at all)," or when the guardians of hell tell me, "You are experiencing this suffering because you committed that kind of action."

> inserted root text: stanza 26
>
> Having obtained through coincidence something like this (body)
> Which is difficult to obtain, a ground to benefit,
> If I lead (myself) once more into the hells
> While I am endowed with knowledge,

[133] If I reflect on (the unlikeliness of obtaining this human body) in regard to its cause, its examples or its numerical comparisons: "**Having** now **obtained through** the power of the **coincidence** of merit, **something like this**, which I had not found for a long time, such a body (endowed with) the freedoms and advantages, **which is** very **difficult to obtain** but which has been found, **a** basis or **ground to** accomplish **benefit** and happiness, which allows me to practice virtue, the sublime dharma; then, **if I lead** myself once again, or **once more**, **into the hells**, the places where having committed negative deeds and non-virtue, I had taken rebirth before, **while I**, not having fallen under the power of madness and delusion, **am** (now) **endowed with** a mind that has **knowledge** about what is harmful and beneficial, then…"

[134] How can I understand that I came from hell into this (life)? This is just like when a father journeys (across) the ocean and leaves a testament for his young son with his relatives. In the same way, when the Tathāgata was on the verge of entering into nirvāṇa, he commanded the noble and supreme Avalokiteśvara, Mañjuśrīghoṣa and others, "When those sentient beings who have a tiny connection with me, but who presently dwell in the hell (realms), are liberated from these (states), and when they (again) obtain a human body, then entrust them with the treasury of dharma, which I have accumulated throughout three incalculable aeons." Since I can thus deduct through this (statement of the Buddha that I came directly from the hell realms into this life), if I again guide myself to this place (in hell) and destroy myself, then…

> inserted root text: stanza 27
>
> sngags kyis rmongs par byas pa bzhin //
> bdag la 'dir sems med du zad //
> cis rmongs bdag kyang ma shes te //
> bdag gi khong na ci zhig yod //

[135] 'ga'-zhig gis rigs-**sngags kyis** mgo-'khor-sgrub-pas **rmongs-par-byas-pa bzhin**-du gyur-pa yin nam / **bdag la** deng-gi-skabs-**'dir** phan-gnod ngo-shes-pa'i **sems med**-pa-nyid-**du-zad** de / kun-mkhyen-chen-pos /

bshad-pas mi go bstan yang mi rtogs-pa //
bdag snying-lcags-kyi-gang-bu chen-po'am //
rdo-yi-khams bzhin sems-pa med-par-zad //

[136] zhes gsungs-pa ltar sems-med-pa yin nam / legs-par-brtags na de gnyis gang-yang-ma-yin-mod 'on-kyang rgyu **cis-rmongs** shing 'khrul-pa yin-pa'i tshul **bdag** gis **kyang ma shes te** / **bdag gi** lus-kyi-**khong** 'di **na** tshul-khrims-bsrung-ba dang thos-bsam-byed-pa sogs dam-pa'i-chos shig bsgrub snyams kyang rang-dbang-med-par bsgrub-tu-mi-'jug-pas rmongs-par-byed-pa-po **ci-zhig-yod** de cig yod nges-pas da snga ngos-ma-zin-pas 'di-ci-zhig-yin zhes yang-yang brtags dgos so //

[137] gsum-pa spang-bya nyon-mong-pa la bsam ste bag-yod-par-bya-ba la / nyon-mongs-pa'i nyes-dmigs bshad-pa / nyon-mongs spang-ba'i dka'-spyad-bzod-pa / nyon-mongs ji-ltar spang-ba'i tshul bshad-pa dang gsum las //

> inserted root text: stanza 28
>
> zhe sdang sred sogs dgra rnams ni //
> rkang lag la sogs yod min la //
> dpa' mdzangs min yang ji zhig ltar //
> de dag gis bdag bran bzhin byas //

> inserted root text: stanza 27
>
> Then am I like someone who has been stupefied by a mantra,
> Have I been reduced in this (situation) to someone lacking a mind?
> Even if I do not understand why I am stupefied,
> What is within me?

[135] "… then is it **like I have been stupefied** by some people who confused me **by a** vidya-**mantra**? **In this** present situation **have I been reduced to someone lacking a mind** that can discern what is beneficial and what is harmful? As Longchenpa said:

> Although (the dharma) has been explained to me, I do not understand it;
> although it has been taught to me, I do not realize it.
> My heart must be like a big iron ball
> Or like a stone, reduced to something without a mind.

[136] Thus it is said. (Asking myself), "Am I without a mind?"—when analyzing this well, then neither of the two, (being stupefied or being without a mind), is the case. Yet, **even if I do not understand why**, through what cause, **I am stupefied** and deluded, **what is within me**, within my body, what (kind of) agent is stupefying me so that I cannot begin to practice and have no control (at all), despite my thinking, "I must practice the sublime dharma of maintaining discipline, engaging in study and contemplation, and so forth?"—since there is certainly something (within me), and I have not yet identified it, I must repeatedly examine this, (asking myself), "What is (within me)?"

Practicing heedfulness by reflecting about the afflictions, which are to be overcome

[137] Third, practicing heedfulness by reflecting about the afflictions, which are to be overcome has three (parts): (1) explaining the flaws of afflictions; (2) enduring the hardship of overcoming afflictions; (3) explaining how to overcome afflictions.

Explaining the flaws of afflictions

> inserted root text: stanza 28
>
> These enemies such as hatred and craving
> Are not (beings) who have legs, arms and the like;
> Though they are neither courageous nor wise,
> How is it that these (enemies) have caused me (to become) like a slave?

[138] dang-po ni / de-ltar brtags tshe bdag gi khong-na rmongs-par-byed-pa-po ci-zhig-yod na srid-pa'i-pha-ma **zhe-sdang** dang **sred**-pa 'dod-chags **sogs**-khong nas gti-mug la-sogs-pa'i nyon-mongs-pa'i dgra rnams yod-pa yin la nyon-mongs-pa'i-**dgra**-bo de **rnams ni** / mgo dang **rkang-lag la-sogs**-pa'i gzugs-su-grub-pa'i dmag-go-can go-'phrul-can mtshon-cha sna-tshogs thogs-pa zhig **yod**-pa **min la** /

[139] **dpa'**-po brtson-'grus-can yang ma yin te le-lo dang mtshungs-ldan yin la bslu-brid-mkhas-pas **mdzangs**-pa shes-rab-can zhig kyang **min** te gti-mug dang mtshungs-ldan yin **yang ji-zhig-ltar** nyon-mongs **de-dag gis** bla-ma dpon-po sogs mtho-dman drag-zhan **bdag**-gzhan-thams-cad **bran**-g.yog **bzhin**-du rang-dbang-med-par bkol zhing sdug-bsngal-bar-**byas**-pa ste /

[140] ji-ltar-na rnyed-bkur snyan-grags longs-spyod yongs-tshol-gyis nyin-mi-dal mtshan-mi-gnyid-par 'dod-chags kyi g.yog dang / rang-srog-'dor-ba la-sogs-pa gang-la'ang-mi-'dzem-par zhe-sdang gi g.yog-byed-pa la-sogs-pa nyon-mongs-pa'i bka'-gang-stsal-ba-nyid rang-dbang-med-par sgrub dgos-pas bran-du-gyur-pa'i sdug-bsngal gyis mnar-bar-byed-pa dang /

> inserted root text: stanza 29
>
> bdag gi sems la gnas bzhin du //
> dga' mgur bdag la gnod byed pa //
> de la'ang mi khro bzod pa ni //
> gnas min bzod pa smad pa'i gnas //

[141] de-'dra'i dgra-bo de la 'dug-pa'i gnas-khang yang gzhan-med-par **bdag gi sems** lha-khang lta-bu **la** gnas-'gron ltar **gnas**-bcas **bzhin-du** phar la chags-sdang la-sogs-pa'i nyon-mongs-pa'i g.yog ci-'dod-ltar dga'-mgur-bsgrub-par-byas kyang slar tshur la 'dzem-bag-med-par **dga'-mgur bdag la** tshe-'di dang phyi-ma kun-tu **gnod**-pa-sna-tshogs-**byed-pa** yi nyon-mongs-pa'i-dgra-bo **de la'ang mi-khro**-bar **gzod-pa ni** bzod-pa-bsgom-pa'am bzod-par-bya-ba'i **gnas min**-pa la **bzod-pa**r-byas-pa 'di ni rgyal-ba-sras-dang-bcas-pas **smad-pa'i-gnas** yin no //

[138] First: When examining like this whether or not there is inside of me an agent that stupefies me, then within me are the father and mother of existence—**hatred and craving**, which is desire—the enemies, afflictions **such as** ignorance and so forth; and **these enemies,** these afflictions, **are not** (beings) **who** wear a coat of mail, a helmet-banner or various weapons, who **have** bodies with heads, **legs**, **arms and the like;**

[139] **Though they are neither** diligent **courageous** ones, but rather are concurrent with laziness; **nor wise** knowledgable ones, being skilled in deluding me, but rather are concurrent with stupidity; then **how is it** (possible) **that these** afflictions **have** used **me** and others, teachers, officials and the like, high and low, powerful and meek, helplessly **like a slave** or servant, and have **caused** (everyone) to suffer?

[140] How is it possible that (everyone) must obey, without any independence, whatever the afflictions command—acting as servants of desire, intensely pursuing gain, respect, fame, repute and riches, not resting by day nor sleeping by night; or acting as servants of anger, not shying away from anything, throwing their lives away and so on—and be tormented by the suffering of being enslaved?

> inserted root text: stanza 29
>
> Tolerating these (enemies), not becoming angry at them,
> At those who, while residing within my mind,
> Please themselves and cause me harm,
> Is patience toward an improper object, an object that has been criticized (by the Victor).

[141] In regard to enemies such as these, **tolerating these** enemies—**not becoming angry at them**, **at** these afflictions, **those who**, **while residing** like constant guests **within my mind** just like (deities) within a temple, without (actually) having any other dwelling to reside in beside (my mind); though I, a servant of afflictions such as attachment, aversion and so on, have pleased them with whatever they wanted, they in return, shamelessly **please themselves and cause me** manifold (forms of) **harm** for this and all future lives—(this tolerance) **is** the exercise of **patience toward an improper object,** (an improper object) for exercising or practicing patience, **an object that has been criticized** by the Victor together with his sons.

> inserted root text: stanza 30
>
> gal te lha dang lha min rnams //
> thams cad bdag la dgrar langs kyang //
> de dag gis kyang mnar med pa'i //
> me nang khrid cing 'jug mi nus //

[142] nyon-mongs-pa'i-dgra-bo 'di yis gnod tshab-che-ba la bsam na **gal-te lha**-yi-dbang-po **dang lha-min**-gyi-dbang-po 'khor-dang-bcas-pa la-sogs-pa 'jig-rten na stobs-che-bar grags-pa re-res-kyang mi stong-phrag-mang-po gzhom-nus-pa **de rnams** ma-lus-pa **thams-cad bdag** kho-na **la dgrar-langs kyang** tshe-'di'i-lus dang longs-spyod la gnod-pa-tsam-nus-mod-kyi dgra-bo **de-dag gis kyang** bdag dmyal-ba **mnar-med-pa'i-me**-rab-tu-'bar-ba'i **nang**-du **'khrid cing 'jug**-par-byed **mi nus** la /

> inserted root text: stanza 31
>
> nyon mongs stobs chen dgra 'dis ni //
> gang dang phrad na ri rab kyang //
> thal ba yang ni mi lus pa //
> der bdag skad cig gcig la 'dor //

[143] 'dod-chags zhe-sdang la-sogs-pa'i **nyon-mongs**-pa **stobs**-shin-tu-**chen**-po dang ldan-pa'i **dgra**-bo **'dis ni** / dmyal-ba'i-me **gang dang 'phrad na** dngos-po gzhan lta-zhog dpag-tshad brgyad-khri yod-pa'i ri-yi-rgyal-po rgya-che zhing brjid-pa brtan-pa'i **ri-rab kyang** skad-cig-gis **thal-ba** tsam **yang ni mi-lus**-par bsreg-par nus-**pa** yi dmyal-ba-mnar-med-pa'i-me nang **der bdag** byang-chub-sems-dpa' la gnod-sems skyes-pa lta-bu'i dus-**skad-cig**-ma-**gcig la 'dor**-bar-byed-pas na dgra de-dag spang dgos so //

> inserted root text: stanza 32
>
> bdag gi nyon mongs dgra bo gang //
> dus ring thog mtha' med pa ltar //
> dgra gzhan kun kyang de lta bur //
> yun ring thug pa ma yin no //

> inserted root text: stanza 30
>
> Even if all the gods and asuras
> Should rise up as enemies against me,
> Even these (gods and asuras) would not be able to lead and place me
> In the fires of the avīci (hell realm).

[142] If I reflect on the intense damage caused by these enemies, these afflictions, then **even if all**, without exception, the lords of **the gods and** the lords of the **asuras**, together with their entourages, who are renowned in this world for their great strength, each of them being able to defeat many thousands of humans, **should rise up as enemies against me** alone, they would merely be able to damage my body and riches of this life. **Even these** (gods and asuras) **would not be able to lead and place me in the** blazing **fires of the avīci** hell realm.

> inserted root text: stanza 31
>
> These enemies, the powerful afflictions,
> Can cast me in one moment into (the fires of hell),
> Which (burn) whatever they encounter, even Mt. Sumeru,
> Not leaving even ashes behind.

[143] But since **these enemies** endowed with **the** most **powerful afflictions** such as desire, hatred and so forth, **can cast me in one moment**—as (for instance) when I develop a harmful attitude toward a bodhisattva—**into** the fires of the avīci hell, **which** have the power to burn in one moment **whatever they**, these hell-fires, **encounter**, not to mention (ordinary) things, but **even Mt. Sumeru**, the king of mountains, which is vast, majestic and stable, and measures eighty thousand leagues, **not leaving even ashes behind**; I must overcome these enemies.

> inserted root text: stanza 32
>
> Among all (my) other enemies none has been capable
> (Of harming me) for such a long time
> As these enemies, these afflictions of mine,
> Who have (harmed me) for so long, (since time) without beginning or end.

[144] gnod yun-ring-ba la bsam na / **bdag gi nyon-mongs**-pa'i-**dgra-bo gang** yin-pa 'dis **dus-ring**-po 'khor-ba-**thog**-ma-med-pa-nas da-lta'i-bar-du gnod-pa-byas shing gnyen-pos-ma-bcom na da-dung-yang 'khor-ba-**mtha'-med**-pa'i bar-du 'di-phyi-kun-tu gnod-**pa**-byed-pa **ltar** nor longs-spyod sogs 'phrog-pa'i **dgra**-bo **gzhan-kun kyang** nyon-mongs-pa'i-dgra-bo **de-lta-bur yun-ring**-por **thub-pa** gcig-kyang yod-pa **ma yin-no** // des-na gnyen-po la 'bad-par-bya'o //

> inserted root text: stanza 33
>
> mthun par rim gro bsten byas na //
> thams cad phan dang bde byed na //
> nyon mongs rnams ni bsten byas na //
> phyir zhing sdug bsngal gnod pa byed //

[145] brten-par-dka'-ba la bsam na tha-mal-gyi-dgra gzhan la rgyu-nor zas gos sogs ci-'dod byin te yid-dang-**mthun-par rim-gro**-bskyed cing **bsten**-par-**byas na** tshur-len-du dus-rgyun **thams-cad**-du **phan**-pa **dang bde**-ba'i thabs phan-ci-thogs-**byed**-pa yin **na** / chags-sdang-rmongs-gsum sogs **nyon-mongs**-dgra-bo **rnams** ni nyon-mongs-pas ci-'dod lta-bus **bsten**-par-**byas na** phan-pa dang bde-ba mi byed-par ma-zad **phyir zhing** tshe-'di-dang-phyi-mar **sdug-bsngal** sna-tshogs kyis **gnod-pa-byed**-pas na de la mi bsten-par spang-bar-bya dgos so //

> inserted root text: stanza 34
>
> de ltar yun ring rgyun chags dgrar gyur pa /
> gnod pa'i tshogs rab 'phel ba'i rgyu gcig pu //
> bdag gi snying la nges par gnas 'cha' na //
> 'khor bar 'jigs med dga' bar ga la 'gyur //

[144] If I reflect about the long-lasting harm (that these enemies, these afflictions, have caused), then **among all** (my) **other enemies, none**, not even a single one (among those) who have stolen my riches and so forth, **has been capable** (of harming me) **for such a long time as** these enemies, these afflictions, have been; for **these enemies, these afflictions of mine**, **who have** harmed me **for so long**, from saṃsāra **without beginning** until now, if I do not defeat them through an antidote, they will continue to cause me harm in this and all future lifetimes, **or** for as long as **end**less saṃsāra (continues). Therefore, I will endeavor in the remedy (for affliction).

> inserted root text: stanza 33
>
> If I serve and wait upon (ordinary enemies) in accord (with their wishes),
> They will (at) all (times) further my welfare and happiness.
> But if I wait upon afflictions,
> They will once again cause me harm and suffering.

[145] If I reflect upon the problematic nature[15] of relying (upon afflictions), (even) **if I serve and wait upon** (my ordinary enemies) **in accord** with their wishes, giving to others, to my ordinary enemies, whatever they desire, be it riches, food or clothing and the like, **they** in return, **will**, at **all** times, **further** the means for **my welfare and happiness**. **But if I wait upon** these enemies, **afflictions** such as desire, hatred and so forth, by (giving) these afflictions whatever they desire, not only do they not further my welfare and happiness (now), but **they will once again**, in this and future lives, **cause me harm** through various (forms of) **suffering**. Therefore, I must overcome (afflictions) and not rely upon them.

> inserted root text: stanza 34
>
> Thus, since this long-term and incessant enemy,
> The sole cause that greatly enlarges the mass of harm,
> Is definitely residing in my heart,
> How can I be joyful without fear within saṃsāra?

---

[15] In this context the word 'difficult' or 'difficulty' [dka' ba] must be translated as 'problematic nature'.

[146] gong-du ji-skad bshad-pa'i tshul **de-ltar** dus-**yun-ring**-po thog-mtha'-med-par skad-cig-ma-tsam-du-yang rgyun-mi-chad-par **rgyun-chags**-su rgyu-mtshan ci-yang-med-par ngang-gis me'i-rang-bzhin tsha-ba bzhin-du **dgrar-gyur-pa** tshe-'di-dang-phyi-ma'i sdug-bsngal sna-tshogs kyis **gnod-pa'i-tshogs rab**-tu-**'phel-ba'i rgyu gcig-pu**-nyid du gyur-pa'i nyon-mongs-pa'i-dgra-bo 'di rnams **bdag gi snying** lha-khang lta-bu **la nges-par gnas-'cha'**-ba'am bcas-nas 'dug-pa de'i bka' rab-zhig bsgrub na gnod-pa rab-zhig dang / 'bring-zhig bsgrub na 'bring-zhig dang / tha-ma-zhig bsgrub na gnod-pa'ang tha-ma'am chung-ngu-zhig byed la / gtan-nas-ma-bsgrub-na gnod-pa'ang gtan-nas-mi-byed-pa'i nyon-mongs-pa'i-dgra 'di snying la gnas-bcas-nas yod **na** / de thams-cad kyi rtsa-ba sdug-bsngal-gyi-rang-bzhin me-yi-'obs dang dug-sbrul-gyi-gzeb lta-bu'i **'khor-bar** skrag-pa'am **'jigs**-pa-**med**-par 'di la bdag dga'-bar-gyur-pas lan-pa yin-pas 'khor-ba la chags shing **dga'-bar ga-la 'gyur** te 'gyur mi rigs so //

[147] de la byang-chub-sems-dpa' rnams ni 'khor-ba'i-sdug-bsngal mi 'dod bzhin-du snying-rje'i-dbang-gis skye-ba-blangs-nas sems-can gyi don-byed-pa yin gyi 'khor-ba la dga' zhing 'dod nas ma yin te / gal-te yin na sems-can rnams kyang 'khor-ba la gnas nas mi thar-bar 'dod dgos na de-ltar ma yin-par sems-can gyi 'khor-ba'i-sdug-bsngal mi-bzod-pa des rang yang de mi-bzod-par rang gi sdug-bsngal khyad-du-bsad-nas gzhan-don-du 'khor-ba mi spong-ba yin no gsungs //

> inserted roo text: stanza 35
>
> 'khor ba'i btson ra'i srung ma dmyal sogs su //
> gsod byed gshed mar gyur pa 'di dag ni //
> gal te blo gnas chags pa'i dra ba na //
> gnas na bdag la bde ba ga la yod //

[148] khams-gsum-**'khor-ba'i btson-ra'i** nang-nas thar du mi 'jug-pa'i **bsrung-ma**-byed-cing **dmyal-ba**-yang-sos la **sogs**-pa'i gnas-**su**'ang srog-bcod-pa'i **gsod-byed**-kyi-**gshed-mar** snang-bar-**gyur**-pa yi nyon-mongs-pa **'di-dag ni** / **gal-te** bdag gi **blo** la **gnas** te spang-du mi 'dod-pa'i **chags-pa'i-drva-ba na** mi 'bral-bar bya bya-'dzin-gyi-drva-bas bzung-ba ltar **gnas**-par-gyur **na bdag** la tshe-'di-phyi-kun-tu **bde-ba** yi go-skabs **ga-la-yod** de med-pas 'di-nyid spong-ba la 'bad-par-bya'o //

[146] **Thus,** just as was explained above, **since** this enemy, these afflictions, **this long-term**, (meaning) without beginning or end, **and incessant**, (meaning) not taking a break for even one moment—without any reason, naturally, just like fire is by nature hot—(this) **enemy**, **the sole cause that greatly enlarges the mass of harm** through various (forms of) suffering in this and future lives, (this enemy) **is definitely residing** and has been residing, **in my heart** dwelling there as in a temple—this enemy of afflictions, who has taken up residence in my heart and stays there, if I obey his command to the fullest, the harm will be great; if I obey it to a middling degree, the harm will be medium; if I obey it to a lesser degree, the harm will be less or minimal; and if I obey it not at all, he will cause no harm at all—then **how can I** cling to saṃsāra and **be joyful without** fright or **fear within saṃsāra**, because the root of all this (suffering) results from (the mistake of) delighting in this (saṃsāra), which has the nature of suffering and is like a pit of fire or like a thicket of poisonous snakes**?** It is improper to do so.

[147] In this regard, the bodhisattvas, not wanting the suffering of saṃsāra, nonetheless take rebirth (there) through the power of their compassion and work for the benefit of sentient beings, but not because they enjoy or like saṃsāra. If that were the case, they would also leave sentient beings in saṃsāra and would not wish to liberate them. But that is not so. It is said that because they themselves cannot bear the unbearable suffering of saṃsāric beings, they ignore their own personal suffering and for the sake of others do not abandon saṃsāra.

> inserted root text: stanza 35
>
> If these (afflictions who function) as guardians of the prison of saṃsāra
> And manifest as lethal executioners in the hell realm and so forth,
> Dwell in my mind, and if I remain within the snare of attachment,
> How will I ever have happiness?

[148] **If these** afflictions—functioning **as guardians** who do not allow me to be liberated from **the prison of** the three realms of **saṃsāra**, and **manifest**ing **as lethal executioners** who take lives **in** places like **the** reviving **hell realm and so forth—dwell in my mind**, and **if I remain** inseparable from them, **within the snare of attachement**, not wanting to overcome (affliction), like a bird caught in a bird snare, then **how will I ever have** an opportunity for **happiness** in this and all future lives**?** Since I will not, I shall strive to overcome these (afflictions).

> inserted root text: stanza 36
>
> de ltar ji srid bdag gis dgra 'di mngon sum du //
> nges par ma bcom de srid bdag 'dir brtson mi 'dor //
> re zhig gnod byed chung ngu la yang khros gyur pa //
> nga rgyal bdo rnams de ma bcom par gnyid mi 'ong //

[149] gnyis-pa ni / **de-ltar** nyon-mongs ngos-zin cing nyes-dmgis shes-pa tsam-gyis mi 'ong-bas spang dgos la de'ang dus **ji-srid bdag gis** dgra nyon-mongs-pa **'di-**dag mgo-non lta-bu ma yin-par **mngon-sum**-nyid-**du nges-par ma bcom**-pa'am ma spang-ba **de-srid**-du **bdag** gis nyon-mongs-pa'i-gnyen-po rang-rgyud la bskyed cing bsgom-pa'i skabs-**'dir brtson**-'grus srog-la-bab-kyang **mi 'dor**-bar 'bad-par-bya zhes dam-bcas-nas brtson dgos te /

[150] dper-na **re-zhig** tha-mal-pa'i dgra-bo rta nor sogs 'phrog-pas **gnod-byed chung-ngu** tsam **la yang khros**-pa-**gyur-pa** yi **nga-rgyal** chen-po **bdo** ste shugs chen-po bskyed-pa **rnams** kyis dgra **de ma-bcom**-gyi-**bar**-du tha-na **gnyid** tsam yang **mi 'ong**-ba tsam gyis brtson-pa bskyed-par-byed na gnod-byed chen-po nyon-mongs-pa'i-dgra 'jom-pa la brtson-pa chen-po bskyed dgos-pa smos-ci-dgos so zhes dpe-rjes-su-bstan-pa 'di zla-bo dngos-po'i-dpe zhes gsungs /

> inserted root text: stanza 37
>
> rang bzhin 'chi bas sdug bsngal gyur pa'i nyon mongs dag /
> g.yul ngor dngar tshe nan gyis gzhom pa 'dod pa yang //
> mda' mdung mtshon gyis phog pa'i sdug bsngal khyad bsad nas //
> don ma grub par phyir phyogs 'byed bar mi byed na //

[151] bdag gis 'bad-pas gzhom-par-ma-byas-na yang **rang-bzhin**-gyis yun-ring-por-mi-thogs-par **'chi**-bar-'gyur-**bas sdug-bsngal** gyi dbang-du-**gyur-pa'i** dgra-bo tha-mal-pa **nyon-mongs**-pa zhes smad-pa'i-tshig ste nyams-thag-cing snying-rje-ba'i-gnas-su-gyur-pa'i dgra-bo 'di-**dag** dang **g.yul-ngor** phan-tshun 'gran-pa'i-'thab-mo la gral-du-**dngar**-nas dpung-bsgrigs-pa'i **tshe nan**-tan-**gyis** dgra-bo de **gzhom-par 'dod-pa yang** rang la **mda'** dang **mdung** dang ral-gri la-sogs-pa'i **mtshon gyis phog-pa'i sdug-bsngal** drag-po yod-par shes kyang **khyad**-du-**bsad nas** / dgra-bo de gsod-pa sogs **don** de **ma-grub**-kyi-**bar**-du **phyir-phyogs**-te log-nas-**'byer** zhes bros-**par mi byed**-pa yin **na**

Enduring the hardship of overcoming afflictions

> inserted root text: stanza 36
>
> Thus, for as long as I have not actually and with certainty defeated this enemy,
> For that long I shall never give up exerting myself in this (antidote for afflictions).
> At times, those inflated with pride, who are enraged
> About a minor harm-doer, do not sleep until their (enemy) is defeated.

[149] Second: Because **thus** identifying afflictions and understanding their flaws alone will not suffice, I must overcome them. In this regard I must be diligent after committing myself (as follows): "**For as long as I have not**—not simply surpressed—but **actually and with certainty defeated** or overcome **this enemy**, the afflictions, **for that long I shall** strive **never** to **give up**, even at the cost of my life, **exerting myself in this** opportunity to generate and cultivate in my own mind the antidote for affliction."

[150] For example, if, **at times**, **those inflated with** great **pride**—meaning those who have powerfully generated (pride)—**who are enraged about a minor harm-doer** because such an ordinary enemy has stolen their horse, their riches and the like, generate such a diligence that they **do not even sleep** at all **until their enemy is defeated**, then it is needless to mention that I must generate (even) great(er) diligence to defeat the enemy of affliction, the great harm-doer. Thus, the example shown here is called 'an example of correspondence of types'.

> inserted root text: stanza 37
>
> When arrayed on the battlefield against those afflicted ones
> Who are subject to suffering since they will naturally die;
> Vigorously desiring to defeat them, ignoring the pain of being hit by weapons (like) arrows and spears—
> If I do not turn back to flee until I have accomplished my goal, …

[151] **When arrayed** in rows **on the battlefield** with troops moved into formation for a head-on battle **against those afflicted ones**'—a term of disparagement, meaning those enemies who are miserable and an object of pity—those ordinary enemies, **who** even if I do not defeat them through my efforts, **are** (nonetheless) **subject to suffering since they will naturally die** before too long, **vigorously desiring to defeat** these enemies, **ignoring**, though I am aware of it, **the** strong **pain of being hit by weapons** such as **arrows, spears**, swords and the like; **if I do not turn back**, meaning turn around **to flee**, to run away, **until I have accomplished my goal**, …

inserted root text: stanza 38

rtag tu sdug bsngal kun gyi rgyur gyur pa //
rang bzhin dgra nges gzhom brtson bdag la deng //
sdug bsngal brgya phrag rgyur gyur gang gis kyang //
yi chad sgyid lug mi 'gyur smos ci dgos //

[152] 'bad-pas spang zhing gzhom-par-ma-byas-na dus-**rtag-tu** tshe-'di-phyi'i-**sdug-bsngal** sna-tshogs-pa **kun gyi rgyur-gyur-pa** me'i-**rang-bzhin** tsha-ba-bzhin-du rgyu-mtshan ci-yang-mi-dgos-par rang-bzhin-gyi-**dgrar nges**-pa mchog-dman su'i rgyud la skyes na brlag-par-byed-pa'i nyon-mongs-pa 'di-dag **gzhom**-pa'am spang-ba'i don-du **brtson**-'grus-rtsom-pa **bdag la deng**-gi-dus-'dir gnyen-po la 'bad-pa'i chad-du kha-zas-med / lag-nor-med / rgyab-gos-med / rkyen-ngan-pa la-sogs-pa'i **sdug-bsngal brgya-phrag**-mang-po'i **rgyur-gyur**-pa'i gnod-pa **gang-gis-kyang** / sngar ngas nyon-mongs-pa'i gnyen-po brten kyang spong ma nus snyam-du sems-zhum zhing **yid-chad**-pa dang da-rung-yang ngas spangs mi nus so snyam-pas gnyen-po-brten-pa la mi spro zhing **sgyid-lugs**-par-**mi-'gyur**-bar nyon-mongs-pa'i-dgra 'di ma-thul-gyi-bar-du brtson-pa mi 'dor-bar lta-**smos**-kyang-**ci-dgos** te yid-chad dang sgyid-lugs-byed-mi-nyan no //

inserted root text: stanza 39

don med dgra yis rma srol btod pa yang //
lus la rgyan dang 'dra bar srel byed na //
don chen sgrub phyir yang dag brtson gyur pa //
bdag la sdug bsngal ci phyir gnod byed yin //

[153] gang dang 'thab-pa **don**-chen-po **med**-par g.yul-du **dgra**-bo **yis** rang gi mgo la-sogs-pa'i lus la ral-gri sogs kyis **rma**-yi-**srol** lam shul **btod-pa yang** rang-rang gi **lus la rgyan**-cha **dang 'dra-bar srel** zhing mi-dpa'-bo yin-pa'i rtags su gzhan la ngom-par-**byed na** rang dang gzhan gyi **don-chen**-po sangs-rgyas **sgrub**-par-bya-ba'i **phyir**-du byang-chub-sems-dpa' bslab-pa rnams la **yang-dag**-par **brtson**-'grus rtsom-par-**gyur-pa bdag la** gnyen-po la 'bad-pa'i **sdug-bsngal** gang-byung-yang **ci**-yi-**phyir gnod-byed yin** te ma yin-par ma-zad sgrib-pa 'dag-pa la-sogs-pas na phan-'dogs-byed nyid yin no //

> inserted root text: stanza 38
>
> Then, there is no need to mention that I will not be discouraged or shy away,
> Regardless of whatever is causing me hundreds (of forms) of suffering,
> Because (from) today I will strive to defeat these actual and natural enemies,
> Who are the perpetual cause of all miseries.

[152] … even if (my ordinary enemies) have not been overcome and defeated despite (such) efforts, **then regardless of whatever** harm is **causing me** many hundreds (of forms) of **suffering**—such as lacking food to eat, having no riches at hand, no clothes to wear, negative circumstances and the like—while I am exerting myself in the antidotes (to my afflictions), **there is no need to mention that I** will not give up striving until I have tamed the enemies of affliction, that I will **not be** meek and **discouraged**, thinking, "Although I have applied the antidotes for afflictions previously, I was not able to overcome them," **and** that I will not **shy away**, feeling uninspired to apply the antidotes due to the thought, "I will not be able to overcome them in the future either," **because** from **today**, **I will** begin to **strive to defeat** or overcome these afflictions, which ruin those in whose minds they may arise, be they high or low, **these actual enemies**, **who**, just as fire is **naturally** hot, without requiring any reason, **are the perpetual cause of all** the various (forms of) **miseries** in this and future lives. (Therefore), I must not be discouraged and shy away (from the task of overcoming afflictions).

> inserted root text: stanza 39
>
> When even scars inflicted by enemies (in a) meaningless (fight)
> Are worn, like ornaments, upon the body
> Why should suffering be (seen as) something that causes harm to me
> One who genuinely strives to accomplish the great purpose?

[153] **When even scars** or wounds that have been **inflicted**—with a sword or the like, on (parts of) my body such as my head and so forth—**by enemies** in battle, in a **meaningless** fight with someone, **are worn like ornaments upon the body**, are shown off to others as a sign one is a hero, **why should** any **suffering** that arises when I exert myself in the antidotes (for afflictions be seen as) **something that causes harm to me, one who** has begun to **genuinely strive** in the trainings of the bodhisattvas in order **to accomplish** buddhahood, **the great purpose** for myself and others**?** Not only are (this suffering and these obstacles) not (harming me) but, since they purify my obscurations and so forth, they are something that benefits me.

inserted root text: stanza 40

nya pa gdol pa zhing pa la sogs pa //
rang gi 'tsho ba tsam zhig sems pa yang //
grang dang tsha la sogs pa'i gnod bzod na //
'gro ba bde phyir bdag ltas cis mi bzod //

[154] tha-na **nya-pa** dang **gdol-pa** ste shan-pa **zhing**-las-**pa la-sogs-pas rang gi 'tsho-ba tsam-zhig** don-du-gnyer zhing bsgrub-pa'i **sems-pa** la **yang** nyin-mi-dal-mtshan-mi-gnyid-par rkang-khrag rdo la zad lag-khrag shing la zad de **grang**-ba **dang tsha**-ba dang char dang rlung **la-sogs-pa'i** sdug-bsngal gyi **gnod**-pa khyad-du-bsad-nas **bzod**-par-byed dgos **na** / **'gro-ba** rnams gnas-skabs bde-'gro dang mthar-thug gi **bde**-ba-chen-po sangs-rgyas-kyi-go-'phang bsgrub-pa'i **phyir bdag lta**-bu'i lam gyi dka'-spyad kyi gnod-pa **cis mi-bzod** de nges-par bzod dgos so //

inserted root text: stanza 41

phyogs bcu nam mkha'i mthas gtugs pas //
'gro ba nyon mongs las bsgral bar //
dam bcas gang tshe bdag nyid kyang //
nyon mong rnams las ma grol ba //

[155] sngar sems-bskyed-pa'i dus-su **phyogs-bcu** na gnas-pa **nam-mkha'i-mthas-gtugs**-par-khyab-**pa'i-'gro-ba** sems-can ma-lus-pa rnams ma-bsgral-ba rnams bsgral-ba dang / ma-grol-ba rnams grol ba dang / dbugs-ma-phyung-ba-rnams dbugs-dbyung-ba dang / yongs-su-mya-ngan-las-ma-'das-pa-rnams yongs-su-mya-ngan-las-bzla-bar-bgyi'o zhes las-dang-**nyon-mongs**-pa la-sogs-pa'i sgrib-pa mtha'-dag **las bsgral-bar**-bya'o zhes **dam-bcas**-pa'i dus **gang**-gi-**tshe bdag**-rang-**nyid kyang** / chags sogs **nyon-mongs**-pa **rnams las** cung-zad-tsam-yang **ma-grol-bar** gnas na /

inserted root text: stanza 42

bdag gi tshod kyang mi shes par //
smra ba ji ltar smyon pa min //
de ltas nyon mongs gzhom pa la //
rtag tu phyir mi ldog par bya //

> inserted root text: stanza 40
>
> When fishermen, outcastes, farmers, and so forth,
> Thinking merely of their own livelihood,
> Endure adversities such as cold and heat;
> Why can someone like me not endure (hardships) for the sake of the happiness of beings?

[154] At the bottom, **when fishermen and outcastes**, that is to say butchers, **farmers**, **and so forth**, **thinking merely of** striving for and accomplishing **their own livelihood**, must ignore and **endure the adversities** of suffering **such as cold and heat**, rain, wind and the like, without resting during the day or sleeping at night, spilling the blood of their feet on stones and the blood of their hands on trees, **why can someone like me not endure** the adversities of the hardships of the path **for the sake of** accomplishing **the** temporary and ultimate great **happiness of beings**, the level of buddhahood**?** I must certainly endure (these hardships).

> inserted root text: stanza 41
>
> When I promised to liberate (all) beings
> In the ten directions, (pervading) the reaches of space
> From their afflictions,
> Though I myself was not free (at all) from (my own) afflictions,

[155] Previously, when I generated bodhicitta, at the time **when I promised,** "I will **liberate** all sentient beings, (all) **beings** dwelling in **the ten directions**, pervading **the reaches of space**, **from** all **their** obscurations such as karma and **afflictions** and so forth**,**" saying, "I will liberate those who are not liberated, free those who have not been freed, comfort those who have not been comforted, and lead those who have not entirely transcended suffering completely beyond suffering," **though I myself was not free** at all **from** (my own) **afflictions** such as attachment and so forth, …

> inserted root text: stanza 42
>
> Without knowing the scope of my capacity,
> When I spoke like that, was it not crazy?
> That being so, still I will never turn back
> From defeating (all) afflictions.

[156] **bdag**-rang **gi** nus-pa'i-**tshod kyang mi-shes-par** de-ltar bab-col-du-**smra-ba** 'di **ji-ltar**-na **smyon-pa min** te smyon-pa dang 'dra-ba yin te rang-nyid bcings-pa dang chu las ma grol-ba bzhin-du gzhan de las dgrol-bar khas-blang-pa bzhin no // gang khas-blang-ba ltar sgrub dgos-pa **de-ltas** te de zhes-pa nges-bzung dang ltas zhes-pa mtshungs-pa gsal-byed-kyi-sgra sbyar nas rgyu-mtshan de-lta-bas-na **nyon-mongs**-pa'i-dgra-bo ma-lus-pa **gzhom-pa**'am spang-ba'i don-du gnyen-po-bsten-pa **la rtag-tu phyir-mi-ldog-par** dam-bcas te brtson-pas 'bad-par-**bya** dgos so //

> inserted root text: stanza 43
>
> 'di la bdag gis zhen bya zhing //
> khon du bzung nas g.yul sprad de //
> rnam pa de 'dra'i nyon mongs pa //
> nyon mongs 'joms byed ma gtogs so //

[157] gsum-pa ni / nyon-mongs-pa la dgrar-bltas-nas ni 'joms-par-byed-pa'i gnyen-po rang gang la goms-'dris yod-pa **'di la bdag gis zhen**-pas nan-tan-du **bya zhing** 'dis bdag la thog-ma-med-pa-nas gnod-pa-byas so zhes nyon-mongs-pa la **khon-du-bzung-nas** spang-gnyen-gnyis **g.yul-sprad de** nyon-mongs-pa spang dgos so //

[158] de-ltar-na zhen khon-du-'dzin-pa 'di-yang chags-sdang yin-pas spang-bar-bya dgos so snyam na gnyen-po la zhen cing spang-bya la 'khon-du-'dzin-pa'i **rnam-pa de-'dra'i nyon-mongs-pa** 'di ni las-dang-po-pa'i-gnas-skabs-su **nyon-mongs**-pa **'joms-byed** yin-pas spang-bya **ma-gtogs so** ste re-zhig spang-bya min no // 'on-kyang de shes-sgrib yin-pas nam-zhig-na spang dgos so /

> inserted root text: stanza 44
>
> bdag gi bsregs te bsad gyur tam //
> bdag gi mgo bo bcad kyang bla'i //
> rnam pa kun tu nyon mongs pa'i //
> dgra la 'dud par mi bya'o //

[156] **Without knowing the scope of my capacity**, **when I spoke** rashly **like that**, **was it not crazy**, like a mad person**?** It was like promising to liberate others from (drowning in water) while I myself was bound and not freed from the water. I must accomplish (the bodhisattva task) just as I promised. '**That being so**',* **still, I**, having pledged (to do so), **will** strive with diligence **never** to **turn back from** applying the antidotes for **defeating** or overcoming all the enemies of **afflictions**.

*(The phrase) 'that being so' means 'for that reason' since (it is a term) that connects the pronoun particle 'that' with 'being so', a term that indicates similarity.

Explaining how to overcome afflictions

> inserted root text: stanza 43
>
> I will cling to this (antidote for afflictions) and,
> Holding a grudge (against afflictions), I will set up a battle!
> Since afflictions of this type
> Are what will destroy afflictions, they are (temporarily) not to be (abandoned).

[157] Third: Perceiving afflictions as the enemy, **I will** strongly **cling to this** antidote that defeats them, whichever (antidote) I have familiarized myself with; **and holding a grudge** against afflictions, (thinking), "these (afflictions) have harmed me from time without beginning," **I will set up a battle** between the two, between what must be overcome, (afflictions), and their antidotes, since afflictions must be overcome.

[158] Thus, one might think, "Since this 'clinging to' and 'holding a grudge ' are attachment and aversion, they must be rejected." But concerning **afflictions of this type**, 'clinging to the remedy' and 'holding a grudge against what must be overcome', they **are what destroys afflictions** at the time one is a beginner. They **are** therefore not to be rejected, meaning that temporarily they should **not be** abandoned. But since they are obscurations of cognition, they must eventually be overcome.

> inserted root text: stanza 44
>
> Though I might be burned, killed
> Or have my head cut off, it is (all) acceptable,
> But I will never bow down
> To the enemy of afflictions.

[159] des-na rang-re rnams kyis dang-po-nyid-nas 'di-ltar **bdag ni** mes-**bsregs te bsad**-par-**gyur tam** / **bdag gi mgo-bo** ral-gris-**bcad** de sa la lhung **kyang bla'i** ste sla zhing nyams-nyes-chen-po ci-byung-yang dus-**rnam-pa-kun-du** de'i dbang-du-song-nas chags-sdang la-sogs-pa'i **nyon-mongs-pa'i-dgra**-bo 'di **la 'dud** cing de'i dbang-du-'gro-bar-gyur-**pa mi bya'o** zhes yang-nas-yang-du-dam-bca'-byed dgos so //

> inserted root text: stanza 45
>
> tha mal dgra po yul nas phyung yang ni //
> yul gzhan dag tu gnas shing yongs bzung nas //
> nus pa brtas nas de nas phyir ldog gi //
> nyon mongs dgra tshul de dang 'dra ma yin //

[160] rang-gi-stobs-kyis **tha-mal**-pa'i-**dgra-bo** gnod-byed rnams rang-gi-**yul nas** yul-gzhan-zhig tu lan-gcig-tu bskrad-pa'am **phyung yang ni** / dgra-bo de-nyid **yul-gzhan** stobs-dang-ldan-pa **dag tu** song nas der **gnas**-bcas-**shing yongs**-su-**bzung-nas** khram-pa rkun-ma'i dpung mang-po bsags-pa la-sogs-pa'i stobs dang **nus-par-brtas**-pa'am rgyas **nas de-nas** rang-yul-du-**phyir-ldog**-cing rang la lan-du gnod-pa-byed-du 'ong **gi** / **nyon-mongs**-pa'i-**dgra**-yi-**tshul** ni tha-mal-pa'i-dgra **de-dang-'dra**-ba **ma-yin**-te 'phags-pa'i-lam gyis lan-gcig spangs-zin-nas phyir-ldog-tu-med do //

> inserted root text: stanza 46
>
> nyon mongs nyon mongs shes rab mig gis spong //
> bdag yid las bsal gang du 'gro bar 'gyur //
> gang du gnas nas bdag gnod bya phyir 'ong //
> blo zhan bdag la brtson pa med par zad //

[159] "Therefore, from the onset (of my bodhisattva commitment), **though I**[16] **might be burned** by fire, **killed or have my head cut off** by a sword so that it falls to the ground, **it is** (all) **acceptable**, meaning easy; **but** whatever kind of great danger might arise, **I will never** succumb to these (afflictions), **bow down to the enemy of afflictions** or fall under their power." (Saying this), I must make this commitment repeatedly.

> inserted root text: stanza 45
>
> Although I expelled ordinary enemies from my country,
> They settled down in another country and made it their own.
> Recovering their strength they will return (to my country).
> But the way this enemy of affliction (operates) differs from these (ordinary enemies).

[160] **Although I** once scared off or **expelled ordinary** agents of harm, (my) **enemies, from my country** to another country through my own strength, **they**, these enemies, went to **another** powerful **country**, **settled down** there **and made it their own**. **Recovering** or increasing **their strength** and power by gathering many troops of tricksters and sneak-thieves, **they will return** to my own country to cause me harm once again. **But the way this enemy of affliction** (operates) is **not like these** ordinary enemies. Once (the enemy of afflictions) is defeated through the noble path he can never return.

> inserted root text: stanza 46
>
> Wretched afflictions! Once they are overcome by the eye of wisdom
> And are dispelled from my mind, where will they go?
> Where will they dwell and then return to harm me?
> I, weak in mind, lacked diligence.

[16] Kunpal switches to plural 'we'.

[161] de ji-ltar spong na chags sogs **nyon-mongs**-pa rnams la brtags shing dpyad na gzhom sla-bas smad-pa'i-tshig gis **nyon-mongs** zhes ngan-pa tha-chad rnams ni rang-bzhin-med-par-shes-pa'i-**shes-rab**-kyi-**mig gis** bltas nas mun-khung du nyi-ma-shar-bas mun-pa bzhin-du **spang**-bar-byas-te / **bdag** gi **yid** lha-khang lta-bu **las** phyir-**bsal**-nas yul-gzhan **gang-du- 'gro-bar-'gyur**-te 'gro-ba'i-yul-med cing / yul-gzhan **gang-du gnas nas** nus-pa-brtas te slar **bdag** la **gnod**-pa-**bya**-ba'i don-gyi-**phyir**-du **'ong**-ba med do // des-na **blo**-shes-rab-**zhan** cing dman-pa **bdag la** sngar nyon-mongs-pa spong-ba'i don-du **brtson-pa-med-par zad**-kyi yod na ni dgra gzhan-pas gzhom-pa'am spang sla-ba yin no //

> inserted root text: stanza 47
>
> nyon mongs rnams ni yul na mi gnas dbang tshogs la min bar na'ang min //
> de las gzhan na'ang min na 'di dag gar gnas 'gro ba kun gnod byed //
> 'di ni sgyu 'dra de phyir snying la 'jigs spongs shes phyir brtson pa bsten //
> don med nyid du bdag la dmyal sogs rnams su ci ste gnod pa byed //

[162] shes-rab-kyi-mig gis nyon-mongs-pa'i-rang-bzhin la ji-ltar lta na / rang-rgyud la chags-sdang sogs nam skyes na de'i dbang-du-mi-gtang-bar 'di-ltar brtags dgos te / chags-sdang sogs **nyon-mongs rnams ni** phyi **yul** dgra-gnyen la-sogs-pa de-dag gi steng-**na mi gnas** te de-dag med kyang skye-ba yod-pa'i phyir-ro // gal-te yod na de-dag gang-zag gzhan sus mthong na bdag ltar chags-sdang sogs skye-bar-'gyur dgos na'ang mi skye-ba'i phyir de na med do //

[163] nang rang-gi-**dbang**-po mig sogs dang rnam-shes-**tshogs**-pa **la** gnas-pa **min** te dbang-shes-tshogs-pa yod kyang mi skye-ba'ang yod-pa'i phyir ro // gal-te yod na mthong-thos la-sogs-par gang-dang-gang-byung-ba thams-cad la'ang chags-sdang sogs skye-bar-'gyur dgos na'ang mi skye-ba'i phyir na med do // yul-dbang de-gnyis-kyi-**bar-na'ang** gnas-pa **min** te nam-mkha' stong-pa yin-pas gnas-pa'i-yul ci-yang-med-do //

[161] How should I overcome these (afflictions)? If one analyzes and scrutinizes **afflictions** such as attachment and so forth, they are easy to defeat. Therefore, with a disdainful word (Śāntideva calls afflictions) '**wretched**', the 'worst of the worst'. **Once they are overcome**—as darkness (is overcome) when the sun shines into a dark pit, **by** viewing them with **the eye of wisdom,** understanding that they lack any self-nature—**and** (once they) **are dispelled from** the temple of **my mind**, **where will they go**, to which other country**?** There is no country they can go to. **Where will they dwell**, in which other country recover their strength **and then return** again in order **to** inflict **harm** upon **me?** They cannot (return). **I**, **weak** and low **in** wisdom **mind**, therefore, **lacked** the **diligence** to overcome these afflictions previously. But had I (wisdom and diligence previously, these afflictions) would have been easier to defeat and overcome than any other enemies.

> inserted root text: stanza 47
>
> If these afflictions do not dwell within the objects, the sense organs or the accumulations (of consciousness), between (objects and sense organs),
> Nor elsewhere, then where have they existed and how do they cause harm to all beings?
> These (afflictions) are just like an illusion. Therefore I should dispel the fear within my heart and rely on diligence in order to understand (that they lack any self-nature).
> Why should I let them harm me in the hell (realms) and the like, meaninglessly?

[162] How does one look with the eye of wisdom at the nature of afflictions? Whenever attachment, aversion and so on have arisen in one's mind-stream, without falling under their influence, one must examine them in this way: **Afflictions** such as attachment, aversion and the like **do not dwell within** outer **objects**, within one's enemies, relatives and so forth, because (afflictions) still arise even without these (objects). (Moreover), if (afflictions) existed (within outer objects), whoever perceived (my enemies and friends) would give rise to (the same) attachment, aversion and so on as I do. But since not (everyone) gives rise (to afflictions when perceiving my enemies, the afflictions) do not exist (within the outer object).

[163] They do not dwell inside, within **the** (five) **sense organs** such as the eyes and so forth, and not within the (six) **accumulations** of consciousness; that is to say, although we have sense organs and the accumulations of consciousness, (afflictions) do not (always) arise. If (afflictions) did exist (within sense organs or consciousnesses), then (based) on each and everything, no matter what one sees, hears and so on, attachment, aversion and the like should arise. But that is not the case. Therefore, (afflictions) do not exist (within the sense organs or consciousnesses). They also do not dwell **between** objects and sense organs. Since there is only empty space (between) them, there is no place at all where (afflictions) could abide.

[164] **de**-dag-**las-gzhan** sems-can gzhan rnams kyi steng ngam snod-kyi-nang sogs gang-yang-rung-ba-zhig **na'ang** gnas-pa'am yod-pa srid-pa **min na** / 'o-na thog-med-nas dgrar-gyur-pa'i-nyon-mongs-pa **de-dag** yul **gar** ram gang la[17] **gnas** nas bdag sogs **'gro-ba kun** la 'di-phyi-thams-cad-du **gnod**-pa-ji-ltar-**byed** snyam na /

[165] nyon-mongs-pa **'di ni** brtags shing dpyad na snang-la-rang-bzhin-ma-grub-par dper-na rkyen-las-skyes-pa / blo-ngor-snang-ba[18] rang-bzhin-med-pa'i-chos-gsum tshang-bas med-snang **sgyu**-ma dang **'dra** ste / dgra-gnyen la-sogs-pa'i rkyen las skyes-ba / rang-gi-blo-ngor-snang-ba / rang-bzhin-med-pa yin-pa **de**-yi-**phyir**-na rang gi **snying** la nyon-mongs-pa spang mi nus snyam-pa'i **'jigs**-pa **spongs** la khyi la rdo-'phang-ba ltar yul-gyi-rjes-su-mi-'brang-bar seng-ge la rdo-'phang-ba ltar rang gi sems la chags-sdang sogs nyon-mongs-pa'i-rnam-rtog gang-skyes-pa de gcer-gyis-ngos-bzung-ste de-nyid dang-po-gang-nas-byung / da-lta-gang-du-gnas / mthar-gang-du-'gro zhes byung-gnas-'gro-gsum-tshol-ba sogs kyi sgo-nas nyon-mongs-pa rnams rang-bzhin-med-par-**shes**-par-bya-ba'i **phyir brtson-pa**-skyes cing **brten** na rang-bzhin-med-pas spang-sla-ba la de-ltar mi brtson-par **don-med**-pa-**nyid**-du **bdag la dmyal**-ba la-**sogs**-pa'i-ngan-song **rnams su ci ste** sdug-bsngal gyis **gnod-pa-byed**-du-'jug ste ma 'jug ces so //

[166] de-skad-du yang / 'phags-pa-dkon-mchog-brtsegs-pa las / ma-'ongs-pa'i-dus-na dge-slong-mngon-pa'i-nga-rgyal-can khyi-rdo-la-snyegs-pa dang-mtshungs-pa dag 'byung ngo // 'od-srung ji-ltar khyi-rdo-la-snyegs-pa dang-mtshungs-pa dag gang-zhe-na / khyi rdo de-nyid kyis 'jigs-pa las / rdo de-nyid kyi phyir snyegs kyi[19] / rdo de sus 'phang-ba la mi snyegs so // 'od-srung 'di-ltar dge-sbyor dang brang-ze kha-cig gzugs dang / sgra dang / dri dang / ro dang / reg-bya rnams kyi nang-du so-sor-rtog-pa la mngon-par-brtson te / mi-rtag-pa dang / bslu-ba dang / 'jig-pa'i-chos su rtogs kyang de-dag gang-las byung mi shes-pas / grong dang / grong-khyer dang grong-brdal dang / ljongs dang / yul-'khor dang rgyal-po'i pho-brang du song na yang / gzugs dang / sgra dang / dri dang / ro dang / reg-bya rnams kyis gnod-par-'gyur ro //

[167] gal-te de-dag dgon-par-gnas-pa las 'chi-ba'i-dus-byed-par-gyur-na yang 'jig-rten-gyi-sdom-pa la gnas-pa de-dag mtho-ris-kyi-'jig-rten du skye-bar-'gyur te der yang de-dag gi 'dod-pa'i-yon-tan-lnga-po dag gis gnod-par-'gyur ro // de-dag shi-'phos nas kyang ngan-song las yongs-su mi grol-bar-'gyur te gang-zhe-na / 'di-lta-ste / sems-can dmyal-ba dang / dud-'gro'i-skye-gnas dang / gshin-rje'i-'jig-rten dang / lha-ma-yin no // de-ltar-na dge-sbyong khyi-rdo-la-snyegs-pa dang-mtshungs-pa yin no //

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[17] A, C: gar ram gang la; B: gang ngang gang la

[18] A, C: blo ngor snang ba; B: blang dor snang ba

[19] A, C: snyegs kyi; B: snyegs ci

[164] **If** (afflictions) **do not** dwell or **exist elsewhere** either, in whatever it may be, neither within other sentient beings nor within the (external) world[20] and the like, one might think, "Well, **where have** these afflictions, which are my (true) enemies, **existed** from time without beginning, **and how do they cause harm to all beings** like myself in this and all future lifetimes**?**

[165] If I examine and analyze **these** afflictions, they manifest without having any self-nature. For instance, they are completely endowed with the three (illusory) qualities: (1) they have arisen from conditions, (2) they appear to one's mind, and (3) they lack self-nature. Consequently, they **are** a non-existing perception, **just like an illusion**. That is to say, (afflictions) arise from conditions, such as a foe or a friend; they appear to one's mind, and they lack self-nature. **Therefore, I should dispel the fear in my heart**, the thought, "I cannot overcome afflictions." Without (letting my mind) pursue objects, like a dog (chases) a stone hurled at it, I will be like a lion when a stone is thrown at it, identifying directly whatever concept of affliction such as attachment, aversion and so on has arisen in my own mind. That is to say, I will generate and **rely on diligence in order to understand** that afflictions lack self-nature, by searching for their arising, abiding and ceasing—From where have they first arisen? Where do they abide at present? Where do they finally go? Since (afflictions) lack self-nature they are easy to overcome. **Why should I let them harm me** through suffering **in** the lower realms such as **the hell realms and the like, meaninglessly**, by not being diligent in this way**?** I should not let them.

[166] Furthermore, the *Ārya-ratna-kūṭa* states: "In the future there will appear fully ordained monks, deluded by arrogance, who are similar to dogs running after a stone (hurled at them). Kāśyapa, what is meant by 'those similar to dogs running after a stone? A dog, feeling threatened by the stone, will pursue the stone but will not pursue the one who has thrown the stone. Kāśyapa, some renunciates and brahmins, being diligent in thinking about form, sound, smell, taste and touch, realize that these are impermanent, deceptive, and decaying phenomena. Yet, they do not know where (their suffering) is coming from. Therefore, when they go to villages, towns, counties, provinces, countries and royal palaces, they are harmed by form, sound, smell, taste and touch."

[167] "Although these (renunciants) have stayed in seclusion, when the time of death comes, those who maintained worldly precepts will take birth in the (three) higher realms. However, the five sense pleasures they (experience) there will harm them. When they die and take rebirth, they will not be freed from the (three) lower realms. Were one to ask what these (lower realms) are, they are the following: the (realms) of hell beings, the birthplaces of animals, the world of the lord of death,[21] and the (realm) of the asuras. That is why these renunciants are like dogs running after stones."

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[20] lit. vessel [snod].

[21] The realm of the lord of death [gshin rje'i 'jig rten] is the preta realm.

[168] 'od-srung phyi-ma'i-dus-na dge-slong rnal-'byor-pa khyi-rdo-la-snyegs-pa dang-mi-'dra-ba dag ni / dper-na seng-ge la rdo-'phangs na rdo gang-las-byung shes-pas rdo la mi-snyegs-par rdo-'phang-bar-byed-pa dag la snyegs-pas phyis rdo 'byung-bar mi 'gyur ro // de-bzhin-du dge-slong rnal-'byor-spyad-pa-pa phyi-rol-gyi-'dod-pa'i-yon-tan mthong-ba de'i-tshe sems las byung-bar shes nas sems la brtags-pas dngos-po-med-par-shes nas grol-bar-'gyur ro // zhes gsungs so //

> inserted root text: stanza 48
>
> de ltar rnam bsams ji skad bshad pa yi //
> bslab pa bsgrub pa'i ched du 'bad par bya //
> sman pa'i ngag ma mnyan na sman dag gis //
> bcos dgos nad pa sos pa ga la yod //

[169] gong-du-bstan-pa **de-ltar** bag-yod-pa'i-gtam **rnams** legs-par-rnam-par-**bsams**-te bka'-dang-bstan-bcos las **ji-skad-bshad-pa yi** / lam lhag-pa'i-**bslab-pa** tshul-khrims dang ting-nge-'dzin dang shes-rab ste bslab-pa-gsum **bsgrub-pa'i ched-du** sbyor-bas nyams-su-len-pa la shin-tu-**'bad-par-bya** dgos so //

[170] de-yang sman-pa lta-bu sangs-rgyas / sman lta-bu thos-bsam-bsgom-pa la-sogs-pa'i dam-pa'i chos / zas spyod lta-bu gtso-bo tshul-khrims-kyi-bslab-pa'am sdom-pa / nad lta-bu chags-sdang sogs nyon-mongs-pa / nad-pa lta-bu rang-rang dang chos-mthun-par-sbyar-nas gsungs te //

[171] 'di-ltar blang-dor la 'bad-pa'i tshul-khrims-bsrungs-te ma sgrub na dper-na zas spyod la-sogs-pa spang-blang 'di-dang-'di dgos zhes-pa'i **sman**-pa mkhas-**pa'i ngag**-bzhin **ma mnyan**-par spang-blang-ma-byas-**na** tsha-grang la-sogs-pa'i gnyen-po **sman**-bzang-po zos shing 'thung-ba **dag gis** kyang **bcos dgos**-pa'i **nad-pa** rnams tsha-grang sogs kyi nad las grol-ba'am **sos-par ga-la-yod** de med-pa ltar chos-kyis-phan-mi-thogs-shing tshul-bzhin-du 'bad-pas bsgrub na ni sman yang-dag-par brten-pas nad-zhi-bar-'gyur-ba bzhin-du sdug-bsngal mtha'-dag las grol-ba'i bde-ba-chen-po thob-par-'gyur-bas bag-yod-pa la 'bad cing bslab-par-bya ste /

[168] "Kāśyapa, in the future, a fully ordained monk, a yogin who is not like a dog running after a stone, is exemplified by a lion who, when a stone is thrown at him, knows where the stone came from and therefore, not chasing after the stone, will go after the one who has thrown the stone, thus ensuring that no stone will be thrown at him in the future. Likewise, a fully ordained monk, a practitioner, when perceiving the external sense pleasures, understands that (all afflictions) arise in his mind. By analyzing his mind and understanding that (afflictions) lack any reality, he is liberated."

> inserted root text: stanza 48
>
> Having thus considered (the teachings on heedfulness), I will exert myself
> In order to accomplish the trainings, just as they have been taught.
> Without following the instructions of a physician,
> How could his medicine heal a patient in need of a cure?

[169] **Having thus considered** the abovementioned teaching on heedfulness well, **I will** intensively **exert myself** in practice, by applying (heedfulness) **in order to accomplish the** extraordinary **trainings** of the path—the three trainings in discipline, samadhi and wisdom**—just as they have been taught** in the direct teachings (of the Buddha) and in the treatises.

[170] Furthermore, since the Buddha is like a physician; the sublime dharma of study, contemplation and meditation is like medicine; the trainings or the precepts of discipline, being of major importance, are like (healthy) food and (right) conduct; and the afflictions such as desire, aversion and so forth are like diseases, it is said that oneself, being like a sick person, should practice in accordance with the dharma.

[171] In this way, if one (does not) maintain the discipline of endeavoring in (the points of) what must be accepted and what must be avoided, that is to say, if one does not practice (the dharma), it is like (the following) example: **Without** observing what should be rejected and accepted, without **following the instruction of a** skilled **physician** who says, "In regard to food, conduct and the like, it is necessary (to follow) this and that prohibitions and recommendations," **how could**, even when taking or drinking **his** excellent **medicine**, the remedy for (diseases) of heat, cold and so on, **heal** or free **patient**s **in need of a cure** from diseases of heat, cold and the like**?** It could not. Similarly, one will not be benefited by the dharma (unless one practices). But if one practices (the dharma) with effort, in the proper manner, one will achieve the great bliss of being freed from all suffering, just like one's diseases will be cured when one relies on genuine medicine. Therefore, one should endeavor and train in heedfulness.

[172] bshes-spring las /

> bag-yod bdud-rtsi'i gnas te bag-med-pa /
> 'chi-ba'i-gnas su thub-pas bka'-stsal te //
> de-bas khyod kyis dge-chos spel slad-du //
> gus-pas rtag-tu bag-dang-ldan-par-mdzod //

ces-pas so //

> inserted root text: chapter title
>
> byang chub sems dpa'i spyod pa la 'jug pa las / bag yod bstan pa zhes bya ba ste le'u bzhi pa'o //

[173] le'u'i-mtshan ni **byang-chub-sems-dpa'i-spyod-pa-la-'jug-pa las** / **bag-yod-bstan-pa zhes-bya ste le'u bzhi-pa'o** //

[172] In the *Suhṛl-lekha* it is said:

> The Muni has declared heedfulness to be the source of the nectar (of immortality)
> And heedlessness to be the source of death.
> Therefore, constantly and respectfully be endowed with heedfulness
> In order to increase the virtuous dharmas.

Listing the name of the chapter

> inserted root text: chapter title
>
> From the *Bodhisattva-caryāvatāra*, the fourth chapter, entitled: "The teaching on heedfulness."

[173] The name of the chapter is: "**From the Bodhisattva-caryāvatār, the fourth chapter, entitled, "The Teaching on Heedfulness.**"



Khenpo Chöga's Commentary

Khenpo Chöga's Oral Explanations

of

Khenpo Kunpal's Commentary

A person who truly understands the benefits of bodhicitta will long for it as someone who is thirsty longs for water. The first chapter of the Bodhisattva-caryāvatāra serves to produce this heartfelt longing. The student must next understand, however, that despite longing for bodhicitta, he or she will be unable to generate genuine bodhicitta without perfect merit [bsod nams phun sum tshogs pa]. It is merit that will purify the practitioner's mind. The second and third chapters of the Bodhisattva-caryāvatāra teach the methods for generating merit and for purifying one's mindstream.

Once a practitioner has given rise to bodhicitta in his or her mind, he must understand that this most important and valuable bodhicitta can easily deteriorate [nyams sla bo]. To prevent bodhicitta from degenerating, he must train in heedfulness [bag yod pa], mindfulness [dran pa] and introspection [shes bzhin]. Chapters four and five of the Bodhisattva-caryāvatāra teach the transcendental perfection of spiritual discipline [tshul khrims] through the methods of training in heedfulness, mindfulness and introspection.

Each chapter of the Bodhisattva-caryāvatāra is based on the previous one. Therefore, practitioners must proceed step by step through the organic progression of this excellent text to become genuine bodhisattvas. Jumping straight to the ninth chapter on wisdom-knowledge is utterly pointless. Before encountering the genuine view of emptiness, students must prepare their minds.

Remember that the ten chapters of the Bodhisattva-caryāvatāra are explained as being categorized into four sections:

(1) Three chapters that give rise to the precious bodhicitta in those in whom it has not yet arisen (chap. 1, 2, 3).

(2) Three chapters that prevent the decrease (of the precious bodhicitta) where it has arisen (chap. 4, 5, 6).

(3) Three chapters that not only prevent the decrease (of the precious bodhicitta) but cause it to ever increase more and more (chap. 7, 8, 9).

(4) A single chapter concerning dedication of the results that have thus been developed for the benefit of others (chap. 10).

Chapter four is the first of the three chapters that prevent the decrease of the precious bodhicitta where it has arisen.

Know that those who have not studied and practiced the dharma are dwelling in dark ignorance. But even worse than dwelling in ignorance about the dharma is a perverted manner of studying [log par thos pa] it. And even more pitiful yet are those who have met the genuine dharma but who do not pursue it and then abandon it.

Please read these teachings on the Bodhisattva-caryāvatāra, the root text, Khenpo Kunpal's commentary and my explanations again and again. A text like the Bodhisattva-caryāvatāra does not transform your mind when you only read it once or twice. People tend to forget these teachings easily, so it is essential to study them

repeatedly. Only then will the teachings of the Bodhisattva-caryāvatāra really be imprinted in your mind.

A bodhisattva must have all the teachings of the Bodhisattva-caryāvatāra at his command at all times and in all situations, and must be able to apply them. To say, "I know that the teaching needed in this situation is somewhere within the Bodhisattva-caryāvatāra," deprives the teaching of its function since it is not at hand when you need it. In that case the teaching is left in the book but not in your mind. To say, "I once knew the teaching I need now, but at the moment I cannot remember it," makes the teaching meaningless.

When anger arises in your mind and you have forgotten all the teachings about how to handle anger, those teachings cannot benefit you. To say, "I know the teachings but I am not able to apply them," also makes the teachings useless. Sometimes people know the dharma but their social and cultural conditioning deprives them of the confidence needed to put their dharma knowledge into practice. They feel timid and embarrassed about responding, speaking and acting in accordance with the dharma around worldly people.

All these excuses utterly disempower the dharma. If this is the outcome of your dharma study, you might as well have not studied at all. Proper study and practice of dharma will lead to a transformation in your mind. If after years of dharma study and practice, your attitude has not changed, the dharma has not affected your mind.

At times a practitioner might find himself or herself feeling meek and uninspired to practice. Sometimes we notice that our faith [dad pa], pure perception [dag snang] and renunciation [nges 'byung] have become feeble. We might even feel inclined to stop studying and practicing and go to sleep or watch a movie. At those times recite the stanzas of the root text in a loud and confident voice, just like a king proclaiming his will.

When your mind is overcome by afflictions such as pride and arrogance, recite the text with a low voice. At times when faith and devotion fill your mind, sing the text in a melodious tune. If you mingle your mind and the text in this way, you will build up a habitual pattern [bag chags]. Many practitioners in Tibet recite the entire Bodhisattva-caryāvatāra daily. Others recite one chapter of the text every day. If you cannot sleep at night, read this text. If you are unhappy, read this text. If you have nothing to do, read this text. If you are bored, read this text. A bodhisattva should keep this text with him or her at all times. This text should become your best friend and companion. The words of this text have all arisen from the wisdom of Śāntideva [zhi ba lha'i ye shes las byung ba red].

Text section 49:

Heedfulness [bag yod; skr, apramādha] means *to pay careful attention to the points that should be observed and those that should be avoided* ['jug ldog gi gnas la gzob pa lhur len pa]. These points are the points of virtue that should be observed ['jug bya dge ba'i gnas] and the points of non-virtue that should be avoided [ldog bya mi dge ba'i gnas].

To pay careful attention [gzob pa lhur len pa] means to be 'careful' [gzab gzab][22] in regard to one's conduct. If you are walking on the edge of a cliff, you must be careful [gzab gzab byed dgos]. If you are not careful in regard to virtue [dge ba] and non-virtue [mi dge ba], you will certainly fall into the hell realms.

Text section 51:

The main point in Mahāyāna practice is the motivation [bsam pa / kun slong] of bodhicitta and the application [sbyor ba] of the six transcendental perfections. The meaning of bodhicitta of aspiration and of bodhicitta of application has already been explained in great detail in chapter one. Among the six transcendental perfections, the perfection of generosity has been explained in the first three chapters.

The generosity of a monk living in mountain solitude [dge slong ri khrod pa'i sbyin pa] refers to the special training in generosity of giving away one's own body, in the manner of the kusāli-yogin, similar to the Chö-practice. This was explained in chapter three, stanza eleven. A yogin who dwells in retreat in secluded mountain abodes has no possessions other than his or her body. This practice is known as the 'gathering of the accumulations of a kusāli-yogin' [ku sā li'i tshogs gsags], a beggar-yogin. The term 'kusāli' refers to a beggar [sprang po], to those yogins and retreatants who have given up all concerns for this life. Since they have no other riches to use for gathering the accumulaiton of merit, they give their own bodies away as an offering.

To sum it up again, the first three chapters cover generosity, while the fourth and the fifth chapters teach discipline. All the other chapters are named after the remaining four transcendental perfections. The last chapter, the chapter on dedication, can also be regarded as belonging to the practice of generosity.

Text section 52:

In general, a student must first endeavor to *obtain* the bodhicitta *precepts in the proper manner* [sdom pa thob tshul]. Having obtained them, the student must try to maintain them without letting them deteriorate. Next the student learns about the *enumerations of precepts* [bsrung bya rnam grangs]. Should he or she subsequently damage any of the precepts, the student must know *how to restore* [phyir bcos tshul] the damaged precepts. If he has committed a root downfall, he must retake the bodhisattva precepts in a proper ceremony. If he has broken any of the secondary precepts [yan lag], he can restore them through confession [gshags pa].

But this general way of explaining *spiritual discipline* [tshul khrims] does not apply to the Bodhisattva-caryāvatāra. Śāntideva explains in the Bodhisattva-caryāvatāra that the

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22 'To pay careful attention' [gzob pa lhur len pa]: *gzob pa* means 'carefulness' or 'to be careful' and *lhur len pa* means 'to apply', 'to take upon', 'to take up', 'to accept', 'to pursue', 'to enter into' ['jug pa], 'to devote oneself to' [dang du len pa] and 'to endeavor exclusively in something' [thabs gcig tu brtson pa].

actual methods for maintaining spiritual discipline are heedfulness [bag yod], mindfulness [dran pa] and introspection [shes bzhin], all of which must be meditated upon repeatedly until all three qualities naturally arise in the student's mind. Only then can discipline be maintained easily and naturally.[23]

If you endeavor to maintain discipline without having heedfulness, mindfulness and introspection in your mind, this will be like imprisoning your body and speech. Such an external type of discipline will not transform your attitude. You are merely enforcing a rigid discipline on your body and speech. In this case, your precepts become a burden and are not maintained in a natural and easy way. Such discipline is very difficult to maintain. It is like holding your breath. Eventually you must breathe out again. This kind of discipline cannot succeed [mtha' mi 'khol ba / mthar ma phyin].

Merely imposing rules on your body and speech without having tamed your mind through heedfulness [bag yod], mindfulness [dran pa] and introspection [shes bzhin], is like locking away your body and speech in prison. A prisoner's mind can have many criminal thoughts because his imprisonment does not necessarily lead to a positive transformation of his mind. First of all you need to apply heedfulness to your own mind. This is much more important then mechanically observing a set of rules or precepts.

The phrase *mind is fickle* [rig pa col chung] means that mind is 'easily gullible' as well as 'meek' [blo chung / dpa' bo med pa]; mind is 'ready to jump anywhere' [ga na rgyu chog chog], like the mind of a small child. Children's minds are easily impressed by objects. The phrase *objects are skilled in deception* [yul bslu skyen pa / brid mkhas pa / bslu mkhas pa][24] means that objects skillfully lead a fickle mind astray. Objects delude us so our minds become afflicted. We see a beautiful object and our mind responds with desire and attachment. We see something unpleasant and our mind reacts with aversion and aggression.

Heedfulness leads to the development of all positive qualities. If you rely on heedfulness, qualities of study, contemplation and meditation will certainly arise in your mind. Heedfulness is the basis of all qualities of study, contemplation and meditation. Therefore, endeavoring to maintain your precepts through heedfulness is crucial.

Text section 53:

At the very least, a bodhisattva needs to maintain the 'discipline of refraining from negative conduct' [nyes spyod sdom pa'i tshul khrims]. The foundation [gzhi] of a

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[23] There are four gates that bring about downfalls [ltung ba 'byung ba'i sgo bzhi]: 1) not knowing the (bodhisattva) trainings [bslab bya rnams mi shes pa], 2) heedlessness (in regard to the trainings) [bag med pa], 3) having many afflictions [nyon mongs mang ba], and 4) not respecting (the trainings) [ma gus pa].

[24] skyen pa: 1) myur ba; 2) las sla bo; 3) sgrin pa dang mkhas pa

bodhisattva's conduct is at minimum to refrain from the ten non-virtuous actions [mi dge ba bcu]. Lacking the discipline of refraining from negative conduct, one will not be reborn in any of the three higher realms [mtho ris] of saṃsāra, and needless to mention one will not make any spiritual progress along the path to enlightenment.

Discipline is said to be *the basis* [rten gzhi] for omniscience [rnam mkhyen] and liberation [thar pa] as well as for any kind of merit [bsod nams] and virtue [dge ba], in short, for *all* mundane and supramundane *qualities* ['jig rten dang 'jig rten las 'das pa'i yon tan]. As Nāgārjuna says, just as discipline is the basis for all qualities, the earth is the basis for everything animate [rgyu ba] and inanimate [mi rgyu ba]. The 'animate world' [g.yo ba] refers to all sentient beings ['gro ba thams cad] and the 'inanimate world' [mi g.yo ba] refers to the material world.

Among the three bodhisattva trainings [bslab pa gsum], the true basis for the training in wisdom-knowledge [shes rab gyi bslab pa] and the training in samadhi [ting nge 'dzin gyi bslab pa] is the training in discipline [tshul khrims kyi bslab pa]. Without discipline, samadhi cannot arise. Without samadhi, wisdom-knowledge cannot arise. Discipline protects bodhicitta and the bodhisattva precepts. A mind rooted in discipline will be wakeful [gsal po], clear [dvangs ma] and pure [gtsang ma].

Text section 54:

> Abiding in discipline and being endowed with study and contemplation,
> One should intensively engage in meditation.

This statement of Vasubhandu reveals *spiritual discipline* [tshul khrims] as the very basis of all qualities of study, contemplation and meditation [thos bsam sgom gsum gyi yon tan]. Because the basis of all these qualities is spiritual discipine, a bodhisattva must initially be grounded or *abiding in discipline* [tshul khrims la gnas / tshul gnas]. While firmly abiding in the discipline of a bodhisattva, a practitioner engages in study and contemplation of the dharma.

In regard to study, by relying on the strength of another, (the student) replicates the insight and conduct of his or her teacher.[25] In regard to contemplation, by relying on one's own strength, misconceptions are resolved.[26] In regard to meditation, by relying on one's own strength, experience must arise.[27] Without discipline, study and contemplation, genuine meditation cannot occur.

According to Paltrül Rinpoche's oral instructions: At first, resolve all doubts through study. Second, gain certainty through contemplation and finally, practice through meditation.[28] This statement shows us that study, contemplation and meditation

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[25] thos pa gzhan stobs la brten nas slop dpon gyi dgongs spyod len pa.

[26] bsam pa rang stobs la brten te the tshom gyi sgro 'dogs gcod pa.

[27] sgom pa rang stobs la brten te myong thon zhig dgos.

[28] dang po thos pas sgro 'dogs bcod / gnyis pa bsam pas gtan la 'bab / tha ma bsgom pas nyams su len.

cannot be separated, the latter being based on the former. In Paltrül Rinpoche's tradition all three practices must be undertaken simultaneously.

Students in Buddhist universities are often overloaded with material to study; they lack the time and therefore cannot develop the capacity to practice contemplation and meditation. Thus, many Buddhist universities produce numerous scholars but very few true practitioners. This excess of information leads to great knowledge about the teachings but does not necessarily transform the students' minds. The teachings must be applied to one's mind through contemplation and meditation. The benefit of genuine meditation is much greater than the mere intellectual knowledge that arises from study alone.

A text like the Bodhisattva-caryāvatāra can be explained in two ways, like 'a commentary that explains the text from the viewpoint of practical experience' [myong bshad gyi 'grel pa] or like 'a commentary that explains merely the meaning of the words' [don bshad kyi 'grel pa]. The first style of commentary requires that the teacher himself has gained actual personal experience through practicing the teachings of the Bodhisattva-caryāvatāra, while the latter style is based on intellectual understanding [go ba] alone.

Before beginning to teach others, a teacher should first develop the qualities of the teachings in his or her own mind. Before a teacher talks about the Bodhisattva-caryāvatāra, he or she must examine his own mind to determine whether or not he has truly developed the teachings he intends to expound to others. Only after a teacher has truly transformed his or her mind through the practice of the Bodhisattva-caryāvatāra will he be able to effectively teach the text to others.

Therefore, Vasubhandu says that after studying and contemplating well, the bodhisattva must engage intensively in the practice of meditation [bsgom pa rab tu sbyar ba].[29] This firm foundation of discipline, study, contemplation and meditation will certainly lead to liberation and omniscience.

Text section 55:

Once the beginning bodhisattva has understood that his spiritual progress must be based on discipline, he or she must next learn what discipline really means. He must learn all the points about what to adopt and what to avoid in his conduct. Bragging about maintaining discipline without knowing what the actual points of discipline are, is like target shooting in the dark, without knowing where the target is. Many practitioners proudly wear the attire of a monk or of a tantrika but are utterly ignorant of the precepts [sdom pa] and samayas [dam tshig] they are supposed to be keeping.

Text section 56:

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[29] to engage [rab tu sbyor ba] or [rab tu 'jug pa].

Introspection [shes bzhin] means maintaining awareness of your conduct in body, speech and mind. Introspection is like a spy [bya ra byed mkhan] who constantly observes how body, speech and mind are reacting in any given situation.

Mindfulness [dran pa] means never forgetting, or never being distracted from, the points of how to behave and what conduct should be avoided. Thus, mindfulness is compared to a rope [thag pa] that binds the mind to the proper conduct, to the points that should be adopted and those that should be avoided. In this context, the moment you lose your mindfulness, or in other words, the moment you are distracted, you are in danger of misconduct.

'Heedfulness' [bag yod] means to exercise 'control' [gtong 'dzin] and 'carefulness' [gzab gzab] concerning virtuous [dge ba] and non-virtuous [mi dge ba] activity. To apply carefulness to the points of what to accept and what to reject is the essence of heedfulness [blang dor ram 'jug ldog gi gnas la gzob pa lhur len pa bag yod kyi ngo bo yin]. In fact, carefulness is the characteristic [mtshan nyid] or the essence [ngo bo] of heedfulness [bag yod]. Heedfulness is needed when one engages in study, contemplation and meditation.

Text section 57:

Maintaining discipline [tshul khrims bsgrung ba], studying the sublime dharma [dam pa'i chos thos pa], practicing generosity [sbyin pa gtong ba byed pa], patience [bzod pa], diligence [brtson 'grus], concentration [bsam gtan] and wisdom [shes rab]—all these virtuous qualities are rooted in heedfulness [bag yod]. Therefore, the Buddha said that heedfulness is the root of all qualities.

Text section 58:

Once a *son of the victors*, a bodhisattva, has first developed bodhicitta according to the genuine ceremony [cho ga rnam par dag pa], he or she must maintain bodhicitta firmly in his or her mind. Under no circumstances or at any time should he ever forget his bodhicitta practice. Even in the most insignificant of his actions, bodhicitta should be present. Every day [nyi ma re re bzhin du] he should renew his bodhicitta precepts. Every time the bodhisattva meditates, he should reflect on bodhicitta and check his motivation.

The phrase *must never waver* [g.yel ba med par] means 'without distraction' [g.yeng ba med par], 'without forgetting' [brjed pa med par / ma brjed par] or 'without being lazy' [le lo med par].

The *twenty root downfalls of a bodhisattva* [byang chub sems dpa'i rtsa ltung nyi shu] are the 'eighteen root downfalls' [rtsa ltung bco brgyad] and the 'two root downfalls of (forsaking bodhicitta of) aspiration and (bodhicitta of) application' [smon 'jug gi rtsa ltung]. All these twenty root downfalls are explained in text sections 64 through 71.

Text section 59:

In general a person who has developed bodhicitta and who has received the bodhicitta precepts is considered a *son* or child *of the Victor* [rgyal ba'i sras]. Someone who has not developed bodhicitta nor received the bodhicitta precepts is never called a son or child of the Victor.

However, in this context, merely receiving the precepts and directing one's mind toward supreme enlightenment is not the crucial factor in becoming 'a son of the Victor'. Here, 'a son of the Victor' means someone who has truly developed bodhicitta in his mind, and for whom bodhicitta remains constantly in mind without deteriorating.

Furthermore, the mere presence of loving-kindness [byams pa] or compassion [snying rje] does not make one a bodhisattva either. Śrāvakas are also endowed with loving-kindness and compassion. Even animals, at times, show loving-kindness and compassion. These positive qualities alone do not constitute bodhicitta.

A bodhisattva must have received the bodhicitta precepts [byang sdom] in a proper ceremony from a qualified master.[30] He must have developed the conviction that bodhicitta has truly been born in his mind. The confidence of having received [thob blo] the precepts is of major importance. The vast motivation of the bodhisattva aspires to perfect enlightenment. His motivation must be endowed with the 'two benefits' [don gnyis] or the 'two aspects' [zur gnyis]. These are the two special features [khyad chos gnyis] of bodhicitta: focusing with compassion on benefiting others [snying rjes gzhan don la dmigs pa] and focusing with wisdom on perfect enlightenment [shes rab kyis rdzogs byang la dmigs pa]. A person who lacks these two characteristics cannot be called a bodhisattva.

Text section 60:

An irreversible mind [mi ldog pa yi sems / phyir mi ldog pa'i sems] refers to a mind that will never give up bodhicitta, regardless of what may happen, even at the cost of one's life. Such a mind is called stable or *firm* [brtan].

Text section 61:

The phrase *to concentrate on this earnest wish* ['dun pa gtad pa] connotes maintaining the constant thought, "I will never give up bodhicitta, regardless of what may happen." By building up this positive attitude throughout the day, bodhicitta will seep into

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30 The bodhicitta precepts can be received following two traditions: the 'tradition of the profound view' [zab mo lta ba'i lugs srol] and the the 'tradition of vast activities' [rgya chen spyod pa'i lugs srol]. Nāgārjuna's style follows the 'tradition of the profound view', which came through Bodhisattva Mañjughoṣa. This style for receiving the bodhisattva precepts is also known as the Madyamaka style [dbu ma lugs]. Asaṅga's style follows the 'tradition of vast activities', which came through Bodhisattva Maitreya. This tradition for receiving the bodhisattva precepts is also known as the Cittamatra style [sems tsam pa lugs]. For more details see chapter three, text section 95 onward.

one's dreams. Before going to sleep consciously develop the throught, "I will not give up bodhicitta, regardless of what happens. I will even maintain it in my dreams. This is my motivation for falling asleep." Eventually, the bodhicitta motivation will penetrate your dreams and transform them into virtuous ones. But this depends utterly on concentrating on this earnest wish ['dun pa gtad pa]. This kind of concentration involves conditioning the mind to an altruistic and positive motivation, even during sleep.

Text section 62:

Overloading a beginning bodhisattva with endless enumerations of the bodhisattva precepts and trainings [byang chub sems dpa'i bslab pa] is useless. You could spend your entire life learning endless details about the bodhisattva path. What is of major importance is to learn the main points. Therefore, a beginning bodhisattva must know the eighteen root downfalls [rtsa ltung bco brgyad], the set of rules about what must be avoided. He must also avoid the two root downfalls concerning bodhicitta of aspiration [smon sems kyi rtsa ltung] and bodhicitta of application ['jug sems kyi rtsa ltung]. A bodhisattva must avoid these twenty root downfalls at all costs. In case any of these root downfalls should occur, the bodhisattva must confess them immediately and purify them.

Text sections 64-69

As Nāgārjuna said in the Prajñā-daṇḍa:[31]

> Sublime beings do not make many promises.
> But once they have accepted a difficult (task),
> It is as though written in stone;
> Even in (the face of) death, they will not waver.

The hallmark of a sublime being [skyes bu dam pa] is to never waver in his or her promise and commitment. Taking the bodhisattva commitments is a very serious matter and not to be done lightly. A beginning bodhisattva must understand the precepts and must keep them even at the cost of his life. Committing any of the eighteen root downfalls [rtsa ltung bco brgyad] constitutes a 'defeating offense' [phas pham pa; skr. parājika]. In regard to the precepts of monks and nuns, a defeating offence cannot be repaired through the antidote of a confession. In regard to the precepts of a bodhisattva, the eighteen root downfalls can generally not be repaired. But the Bodhisattva Ākāśagarbha made special aspirations that enable beginning bodhisattvas to offer confession, in case a root downfall has occurred.

For monks, there are four defeating offenses [phas pham pa bzhi][32] that cause the immediate destruction of all monk precepts. They are: 1) unchaste conduct [mi tshangs

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[31] See chapter one, text section 181.

par spyod pa'i pham pa],[33] 2) taking what was not given [ma byin len pa'i pham pa],[34] 3) murdering a human being [mi gsod pa'i pham pa],[35] and 4) telling lies about one's level of spiritual attainment [mi chos bla ma'i rdzun smra ba'i pham pa].[36]

Making a commitment is easy enough but breaking it is even easier. We should never take any commitment and regard it as insignificant, even in a worldly context. We all tend to make many commitments and promises without taking them seriously enough. People frequently make small and insignificant commitments that they fail to keep, without feeling that this is actually important. With that attitude in mind they break small commitments all the time. This type of person either does not know about the law of cause and effect or does not respect it. There are no insignificant commitments. We never know what harm may come by acting carelessly with our promises, but there will inevitably be some karmic consequences. A beginning bodhisattva should not make promises lightly. Once a commitment has been made, it is crucial to follow through with it.

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32 All four defeating offenses require all 'the four gates that give rise to a defeating offense' [phas pham pa 'byung ba'i sgo bzhi], also known as 'the four components of a negative deed' [sdig pa'i yan lag bzhi]: 1) the basis [gzhi], 2) the intent [bsam pa], 3) the application [sbyor ba] and 4) the completion [mthar thug].

33 This defeating offense refers to sexual misconduct. The 'basis' for this defeating offense is any one of 'the three gates', the mouth, anus or vagina. The 'intent' is the desire to engage in sexual intercourse. The 'application' means entering any of the three gates with one's sexual organ. The 'completion' means to reach an orgasm.

34 The 'basis' for this defeating offense is the wealth of others [gzhan gyi nor]. The 'intent' is the wish to take [rku sems] any object, knowing that it belongs to someone else. The 'application' means taking someone else's possession, either with overt force or in a concealed manner. The 'completion' means to consider oneself the owner of the object one has stolen. The vinaya ['dul ba'i gleng gzhi] describes 'taking what has not been given' in six steps: 1) the intent to steal [rku sems], 2) (an object that) has not been given [ma byin pa,] 3) (the object) is in the possession of another human being [mi'i rgyud kyis yongs su bzung ba], 4) knowing that the object belongs to someone else [der 'du shes pa], 5) knowing and appreciating the actual value of the object one is stealing [rin thung tshang ba] and 6) removing the object from one place to another [gnas nas spos pa].

35 The 'basis' for this defeating offense is the awareness that the being one intends to kill is a human being, born or unborn [mi'am mi chags pa]. 'Intent' means to consciously [bsam bzhin du] think, "I will kill that person." 'Application' means to personally carry out the action by means of a weapon, poison and the like. 'Completion' means that this action has actually resulted in the individual's death.

36 The 'basis' for this defeating offense is another human being. The 'intent' is the decision to deceive that person by bragging about spiritual attainments and supernatural insights one does not have. The 'application' means actually telling or indirectly hinting to the person that one has such qualities. The 'completion' means actually changing the other person's view of oneself ['du shes gzhan du bsgyur ba], bringing about the conviction in the other person that one possesses such qualities.

It is quite important to think about the downfalls listed below and the consequences of not being able to keep them. A beginning bodhisattva needs certainty about his or her bodhisattva commitments and must always be aware of the potential for any of the eighteen root downfalls to occur.

Now, concerning the discussion about *the eighteen root downfalls* [rtsa ltung bco brgyad][37] themselves, among these eighteen, there are five (1-5) that could easily happen to a king [rgyal po la 'byung nye ba lnga], five (1-4, 6) that could easily happen to a minister, and eight (7-14) that can easily happen to ordinary people. Among the five root downfalls that could easily happen to a minister the first four are the same as those that could easily happen to a king. Therefore, the root downfalls can be enumerated either as eighteen or fourteen. The fact that they are grouped as pertaining to kings, ministers and ordinary people does not mean that those downfalls that happen easily for a king or a minister could not also happen to beginning bodhisattvas like ourselves. The eighteen root downfalls are:

1. To steal or to have someone steal the property of the three jewels, meaning property offered to the three representations of (the Buddha's) body, speech and mind [sku gsung thugs rten]. This mainly applies to the property of the saṃgha, the monastic community.
2. To reject or cause someone to reject the sublime dharma of Hīnayāna or Mahāyāna by saying these teachings are not the words of Buddha or are not the means to attain liberation.
3. To steal the saffron robes of a monk or to hit him, regardless of whether or not he has violated his discipline, or to have him thrown into prison, or to cause him to give up his ordination, or to have him killed.
4. To commit any of the five crimes with immediate retribution [mtshams med lnga], which are: 1) killing one's father [pha gsod pa], 2) killing one's mother [ma gsod pa], 3) killing an arhat [dra bcom pa gsod pa], 4) creating a split in the saṃgha [dge 'dun gyi dbyen byed pa] and 5) malevolently causing a tathāgata to bleed [de bzhin gshegs pa'i sku la ngan sems kyis khrag 'byin pa].
5. To hold perverted views, meaning to profess nihilistic views [chad lta 'dzin pa], which claim actions do not bring results and future lives do not exist [las kyi 'bras bu dang tshe phyi ma med par srma ba], to engage in non-virtuous deeds, or to encourage others to perform them.
6. To destroy villages [grong], towns [grong khyer], counties [grong brdal], provinces [yul ljongs] or countries [yul 'khor].
7. To teach the profound subject of emptiness to anyone of limited intellect [blo chung] or to those who are untrained [blo ma sbyangs], thereby causing them to lose faith or to be frightened (by the teachings on profound emptiness).

[37] shes bya kun khyab, bar cha, pages 106ff; sdom gsum dpag bsam snye ma, page 336ff.

8. To cause someone who has already entered into Mahāyāna to give up the intention to become fully enlightened and to make him enter the vehicle of śrāvakas and pratyekabuddhas, saying he is not able to practice the six transcendental perfections and so forth.
9. To advise someone with a śrāvaka affinity [nyan thos kyi rigs can] to abandon the Hīnayāna path and cause him to enter into the Mahāyāna without any need to do so.
10. To believe and to cause another to believe, without any need, that afflictions cannot be overcome by following the vehicle of learning.[38]
11. To praise oneself when one is not worthy to be praised and to belittle others when they do not deserve it, for the sake of wealth and honor.
12. To falsely claim, for the sake of wealth and honor, saying: "Since I have realized such a profound dharma (on emptiness), you also should now meditate on it," thus bragging about one's ability to bear [bzod pa], (meaning to have realized), the profound dharma (of emptiness).
13. To cause a person in a powerful position such as a king to impose a fine [nor gyi chad pas gcod du 'jug pa] on a monk by slandering and threatening (the monk) to a person in power. If as a result (of the slander), the monk steals the property of the three jewels in order to bribe the instigator and the instigator accepts the bribe, the instigator has incurred this downfall. If the instigator gives the property to the king, both instigator and king incur this downfall.
14. To cause a sincere monk [chos ldan gyi dge sbyong] to abandon his practice such as śamathā [zhi gnas] by imposing an unfair punishment [gnon pa'i khrims ngan bcas] on him, or to deprive a contemplative monk [spong ba bsam gtan pa] of his life necessities and to give these, directly or indirectly, to a monk who merely recites scriptures [klog pa kha ton pa]. If the recipient is an accomplice to this act, he also incurs the downfall.

Here we present a paraphrased translation of the teachings on the eighteen root downfalls from the *Ākāśagarbha-sūtra*. In the *Ākāśagarbha-sūtra* [nam mkha'i snying po'i mdo][39] Bodhisattva Maitreya asked the Buddha what the root downfalls of a bodhisattva were. In answer to his question, the Buddha said:

"Noble son! There are five root downfalls (for those bodhisattvas) of the royal family, for someone who has received the coronation empowerment upon his head. If one commits these root downfalls all the previously (accumulated) roots of virtue of someone of the royal family will go to waste. These actions will lead to a real downfall.

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[38] 'The vehicle of learning' [slob pa'i theg pa] is 'the vehicle of the path of learning' [slob pa lam gyi theg pa] and refers to the Hīnayāna.

[39] Peking No. 926, Vol. 36, page 251.1.4 ff.

They will defeat all happiness of gods and men. They will lead to the lower realms. What are these five?"

1) "Noble son! If someone of the royal family, who has received the coronation empowerment upon his head, steals material (intended for the construction) of a stūpa, steals what has been offered to a (particular) saṃgha or the (general) saṃgha of the four directions, or has it stolen, this constitutes the first root downfall."

2) "To reject the dharma means to reject (the dharma for oneself) [spong bar byed pa], to prevent (others from practicing the dharma) ['gog par byed pa] or to cause others to reject the dharma by telling (denigrating) stories about (the vehicle of) the śrāvakas, (the vehicle of) the pratyekabuddhas, or (the vehicle of) the Mahāyāna. This constitutes the second root downfall."

About this downfall Khenpo Chöga comments that the karma of rejecting the dharma [chos spong ba'i las] is also accumulated by doubting the teachings or by mentally rejecting them. People often enter the dharma enthusiastically but later stop practicing the dharma at all. Some may turn to other non-Buddhist paths. This is called 'rejecting the dharma' and has dire consequences.

3) "Someone who has cut his hair and beard and is wearing the saffron robes, regardless of whether or not he maintains precepts, or whether or not he has violated his monastic discipline, or is still endowed with it; if one takes away his saffron robes and makes him a house-holder, or if one inflicts punishment on his body, or throws him into prison, or kills him, that constitutes the third root downfall."

Khenpo Chöga comments that to decide who has violated monk vows and who has not, who is allowed to remain a monk and who is not, is utterly within the jurisdiction of the monastery and not of the king. A king is not allowed to interfere with monastic matters. A king is not allowed to control the dharma or to function as a judge [khrims bdag] in regard to the dharma. The dharma cannot be subject to politics. When a monk violates the rules of the kingdom, for instance by committing murder, then he falls under the king's jurisdiction. But all matters of monastic discipline are up to the monastic community. Concerning monastic offences that conflict with the rules of the dharma but not with the laws of the kingdom, the king may not inflict any punishment or judgement. These rules are important because kings in India and China tried to interfere with the monastic affairs. To inflict punishment on a bodhisattva or to mistreat him, be he an ordained monk or a lay-practitioner, causes even more negative karma than mistreating an ordained monk of the śrāvakayāna.

4) "Again, if someone from the royal family commits any of the five crimes with immediate retribution [mtshams med lnga] such as (1) killing one's father [pha gsod pa], (2) killing one's mother [ma gsod pa], (3) killing an arhat [dra bcom pa gsod pa], (4) creating a split in the saṃgha [dge 'dun gyi dbyen byed pa] or (5) malevolently causing a tathāgata to bleed [de bzhin gshegs pa'i sku la ngan sems kyis khrag 'byin pa], then this constitutes the fourth root downfall."

Khenpo Chöga comments that if a king commits such a crime, orders others to commit such a crime, or incites others to commit such a crime, he accumulates that root

downfall. The very moment such an evil person dies, he will immediately go [mar gyi zang thal] to the avīci hell, with no delay. Among the five crimes with immediate retribution the most severe downfall is to create a schism in the saṃgha.

5) "If anyone of the royal family says that there is no cause and fruition, that there is no former life, that there is no future life and that everything comes to an end; if he himself commits the ten types of non-virtuous actions [mi dge ba'i las kyi lam bcu] or incites others to do the same; if he causes many other people to seriously engage in the ten types of non-virtuous actions, trains them in that, causes or forces them to commit such actions, then this constitutes the fifth root downfall, which is the downfall of perverted views."

"Noble son! If a person of the royal family, someone who has received the coronation empowerment upon his head, commits merely one of these five root downfalls, then all the previously developed roots of virtue of someone of the royal family will go to waste. These actions will lead to a real downfall. They will defeat all happiness of gods and men, of the king and his people. They will lead to the lower realms."

"The Bodhisattva Ākāśagarbha taught these to others by appearing and taking rebirths in barbarian countries where such downfalls were widespread. For some he appeared in the form, attire, and conduct of a monk. For some he appeared in the form, attire, and conduct of a brahmin. He explained the dharma to the royal family. He explained to them the profound sūtras, the teachings of the Omniscient One and he taught them about dhāraṇīs, patience and about the levels of the bodhisattva path. He made them feel shame about their previous deeds and non-virtuous actions. He caused them to confess these actions, to abandon and reject them. He made them dwell with great joy in generosity, discipline, and the precepts, and caused them to endeavor in the attainment of the higher realms."

"Maitreya! There are five root downfalls for a minister. What are these?"

6) "If any minister steals the material (for the construction) of a stūpa, or steals from the (general) saṃgha of the four directions, this constitutes the first root downfall."

7) "If any (minister) destroys villages [grong], or destroys provinces [ljongs], or destroys towns [grong khyer], then this constitutes the second root downfall."

8) "If any minister rejects the dharma, meaning if he rejects the teachings on the renunciation of the śrāvakas, the teachings on the renunciation of the pratyekabuddhas, or the teachings on the renunciation of the Omniscient One, or if he prevents (others from receiving them) or hides them (from others), then this constitutes the third root downfall."

9) "In regard to someone who took ordination out of love for the Bhagavān, someone who had cut his hair and beard and is wearing the saffron robes, regardless of whether or not he maintains precepts, regardless of whether or not he is endowed with the monastic discipline, if a minister takes away his saffron robes and makes him a householder, or inflicts punishment on his body, or throws him into prison, or kills him, that constitutes the fourth root downfall."

10) "If a minister commits any of the five crimes with immediate retribution, then this constitutes the fifth root downfall."

"Noble son! If any minister commits merely one of these five root downfalls, then all the previously developed roots of virtue of this minister will go to waste. These actions will lead to a real downfall. They will defeat all happiness of gods and men. This action will lead that person to the lower realms. For the benefit of those (ministers) the Bodhisattva Ākāśagarbha taught these (root downfalls) to others by appearing and taking rebirth in barbarian countries where such downfalls were widespread. For some he appeared in the form, attire, and conduct of a monk and taught dharma to these sentient beings. For some he appeared in the form of a maiden and taught the dharma. He taught the dharma by appearing in any rebirth needed. He explained the dharma to the ministers. He explained to them the profound sūtras, the teachings of the Omniscient One, that had previously not appeared in their country. He taught them about dhāraṇīs, patience and about the levels of the bodhisattva path. He made them feel shame about their previous deeds and non-virtuous actions. He caused them to confess their karmic obscurations, to abandon and reject them. He made them dwell with great joy in generosity, discipline, and the precepts, and caused them to endeavor in the attainment of the higher realms. Noble son! These are the five root downfalls for a minister."

"Noble Son! These are the eight root downfalls for a beginner [las dang po dag gi ltung ba'i rtsa ba brgyad], for a noble son who has genuinely entered into the Mahāyāna. Deluded by these root downfalls, a beginner who has genuinely entered into Mahāyāna will waste all the previously developed roots of virtue. These actions will lead to a real downfall. They will defeat all happiness of gods, men and the Mahāyāna. They will lead to the lower realms. They will lead to a separation from spiritual guides and one will dwell in saṃsāra for a long time. What are these eight?"

11) "Based on previous negative deeds sentient beings are born in this world, endowed with afflictions and the five degenerations. Though they are endowed only with meager roots of virtue, they are able to rely on spiritual guides and can study this most profound Mahāyāna. Although the scope of their intellect is very limited [blo chung ngu zin gyis kyang], they have directed their minds toward perfect and unexcelled enlightenment. Among these beings, a beginning bodhisattva studies the sūtras on profound emptiness, receives the reading transmission (for these sūtras from others) and recites them. Whatever he has studied and has understood he presents to other equally small-minded beings, teaching them extensively the meaning and the words. But when these ordinary beings, who are like children who have not undergone the hardship of accumulating virtue and merit, hear these teachings on emptiness, they become anxious, they become overwhelmed; they are frightened. Being frightened, they turn away from the unexcelled and utterly perfect enlightenment and their minds aspire toward the śrāvakayana. This is the first root downfall of a beginning bodhisattva."

Khenpo Chöga comments that presenting the profound teachings on emptiness to those who are not prepared to receive them puts the listeners in danger of developing

wrong views about emptiness, which will cause them to take rebirth in the lower realms. Therefore, in order to protect beings from the opportunity to accumulate the karma of wrong views [log lta], a bodhisattva must be very careful about who he introduces to the teachings on profound emptiness.

"Noble son! Through this root downfall all previously developed roots of virtue will go to waste. Such an action will become a real downfall and the happiness of the higher realms and liberation will be defeated. The bodhisattva will be deluded and go to the lower realms. Therefore, a bodhisattva must first be able to know people's thoughts [bsam pa] and latent tendencies [bag la nyal ba] before he teaches on profound emptiness. A bodhisattva should teach in a gradual fashion, according to the minds of his audience."

"For the benefit of those beginning bodhisattvas, the Bodhisattva Ākāśagarbha taught these root downfalls to others by appearing and taking rebirth in countries where such root downfalls were widespread. When a beginning bodhisattva gives rise to such a root downfall and is frightened of the lower realms, then having heard the name of Bodhisattva Ākāśagarbha and wishing to see him in order to confess this root downfall to him, he should, in the early morning session [tho rangs kyi thun], purify (the area) with Chinese incense [rgya spos] or (Tibetan) incense [bdug], join the palms of his hands together and call out the name of Bodhisattva Ākāśagarbha. According to the fortune of this beginning bodhisattva, the Bodhisattva Ākāśagarbha will know of this person and present himself to him. For some people he will appear as an ordinary person and teach the dharma. For some he will appear in the form of a brahmin and for others in the form of a maiden, always teaching the dharma. At that time the beginning bodhisattva must confess to whatever root downfall has occurred."

Khenpo Chöga comments that it is really true that when you rise early and call out to Bodhisattva Ākāśagarbha from the bottom of your heart, supplicate him and confess your downfalls, he will appear before you in a form of an ordinary person and teach you. For instance, later in the day you might be sitting among a group of people, perhaps in a train or in a restaurant, and people near you will talk about things that concern you. That is Bodhisattva Ākāśagarbha talking to you. The early dawn is a very special time, the time of the break of day. That is the time that the Buddha attained enlightenment.

"Bodhisattva Ākāśagarbha will teach the profound conduct of the unexcelled Mahāyāna in skillful ways. He will teach on samadhi, patience, dhāraṇī, and the levels of the bodhisattva path. Therefore, the beginning bodhisattva will be completely liberated from the lower realms and will never stray from the path to utterly perfect unexcelled enlightenment. He will have vajra-like great strength in the six transcendental perfections and will swiftly attain utterly perfect and unexcelled enlightenment."

"In case Bodhisattva Ākāśagarbha does not present himself in person, then the beginning bodhisattva should rise just before dawn [skya rengs], and supplicate him with these words: "At dawn, at dawn, Great Compassionate One, at dawn, when you

appear in this world, purify me through your compassion. Ākāśagarbha, Compassionate One, I am talking to you in my words. In whatever way, please appear to me in my dream and let me confess my root downfall to you. From among the Mahāyāna qualities may I obtain the wisdom-eye of being skilled in means."

"Then the beginning bodhisattva should go back to bed and sleep. At the break of dawn Bodhisattva Ākāśagarbha will teach the beginning bodhisattva who has given rise to a downfall in his dreams. Through his great wisdom skill Ākāśagarbha will accept the confession of the bodhisattva's root downfall. He will teach him about wisdom endowed with skillful means. Through this the beginning bodhisattva will achieve the samadhi called 'never forgetting bodhicitta'. He will be able to dwell in the Mahāyāna and will swiftly perfect the six transcendental perfections."

12) "If a beginning bodhisattva says to others,: 'You are not able to practice the six transcendental perfections. You are not able to attain the unexcelled utterly perfect enlightenment. Therefore, you should swiftly direct your mind toward the śrāvakayāna or the pratyekabuddhayāna. Then you will swiftly renounce saṃsāra'. Speaking like this constitutes the second root downfall for a beginning bodhisattva."

13) "If a beginning bodhisattva says to others, 'Why do you bother [ci zhig bya] with the prātimokṣa vinaya [so sor thar pa'i 'dul ba], the discipline [tshul khrims] and the well-behaved conduct [legs par spyad pa]? You should instead swiftly direct your mind toward the unexcelled and utterly perfect enlightenment, and practice the Mahāyāna. Even if you commit minor non-virtuous actions of body, speech and mind, they will all be purified and will not lead to a karmic ripening.' Speaking like this constitutes the third root downfall for a beginning bodhisattva."

14) "Noble son! If a beginning bodhisattva speaks to others, 'Noble son! You should reject the teachings [gtam] of the śrāvakayāna. You should neither study them, nor read them nor teach them to others. Noble son! You should reject the teachings of the śrāvakayāna because through them you will not reach any fruition, through them you will not be able to completely uproot afflictions. Instead, you should have faith in the teachings of the Mahāyāna. Study the Mahāyāna. Practice the Mahāyāna and teach it to others because through these teachings you will not go to miserable realms [ngan 'gro] or lower realms [ngan song]. You will swiftly reach the unexcelled and utterly perfect enlightenment.' If one speaks these words and others take up that view, then this leads to a root downfall for both the speaker and the listener. This constitutes the fourth root downfall for a beginning bodhisattva."

15) "If a beginning bodhisattva, who has something else in mind when teaching others [gzhan du sems la gzhan du ston], proclaims the Mahāyāna teachings in a loud voice and a poetic manner; if he for his personal gain and honor, recites them, memorizes them, reads them, explains them, and teaches them, only so that others can hear him; if he says: 'I am a Mahāyāna practitioner and others are not', and develops ill will [phrag dog] for the purpose of gain and honor; if he fights with others because they have obtained smaller or larger gifts from people; if he mentions others by name and slanders or scorns them, talking badly about them; if he praises himself; if he, based on

ill will toward others, says that he is endowed with supernatural qualities [mi'i chos bla ma dang ldan par], then all these kinds of behavior lead to a root downfall. All this will defeat the happiness of the Mahāyāna and is therefore a very heavy downfall [lci ba chen po'i ltung ba] within the Mahāyāna. Due to such conduct one will go to the lower realms."

"For instance, if people who wish to travel to a jewel island, fall off the boat while crossing the ocean, their boat will be destroyed. Similarly, if a beginning bodhisattva who wishes to cross the ocean of the Mahāyāna teachings lies due to ill will and jealousy, he will destroy the boat of faith [dad pa'i gru] through these lies and will lose the life of wisdom [shes rab kyi srog]. Therefore, when a beginning bodhisattva tells lies out of ill will and jealousy, this will lead to the rise of a very heavy downfall. This constitutes the fifth downfall for a beginning bodhisattva."

16) "Noble Son! When in the future, a beginning bodhisattva, be it a house-holder or a renunciant, someone who is endowed with intelligence, a person who has recollection of the sūtras on profound emptiness, who has patience and samadhi; if such a person reads the Mahāyāna scripture, which is the domain of bodhisattvas who must undergo only a little hardship, proclaims them, recites them, and shows them in a grand manner to others, bragging, 'Since I have realized these teachings myself, I will teach them to you out of compassion! Now, you must likewise realize these profound teachings! Meditate upon them! Now you must likewise realize wisdom'. Although he has not truly realized these profound teachings himself, he does not say, 'I will teach you by just reading them to you'. But for the sake of profit and respect, he says, 'I will teach them'."

"Based on these conditions, in the presence of the Tathāgata, the perfectly enlightened Buddha, of the bodhisattvas and great bodhisattvas, and of all noble persons, he has made a mistake [nyes pa] that leads to a heavy downfall. He is deluding gods and men with the Mahāyāna. Thus, such a beginning bodhisattva is not suitable for the śrāvakayāna, putting aside the Mahāyāna, and even more so the special realization that arises when having entered the Mahāyāna; and one need not even mention unexcelled and utterly perfect enlightenment."

"Such a beginning bodhisattva is like a person who has gone to a great monastery in a remote area, and being endangered and tormented by hunger and thirst, sits down to eat at the foot of a tree bearing large fruit. Nevertheless, he forsakes the large good-tasting and sweet-smelling fruit of the tree, climbs up a poisonous tree with tastless fruit and eats the poisonous fruit. Eating them, he causes his own death. Such a beginning bodhisattva is said to be like the person in this example."

"Thus, having attained a human rebirth, which is difficult to attain, and relying on a spiritual guide, one wishes to enter into the Mahāyāna. However, for the sake of profit and fame, one praises oneself and slanders others, thus giving rise to a heavy downfall. Since this constitutes a severe root downfall, it has been critized by all intelligent people, for one will go to the lower realms."

"Never rely on such a person, regardless of whether he is from the royal family [rgyal rigs; skr. kṣatriya], or is a brahmin [bram ze; skr. brāhmaṇa], a member of the merchant class [rje'u rigs; skr. vāiṣya], or a member of the working class [dmangs rigs; skr. śūdra]. Whoever relies on such a person is very foolish. (Praising oneself and slandering others) constitutes the sixth root downfall for a beginning bodhisattva."

17) "Noble Son! In the future, the courtiers of the royal family[40]—the courtiers who are ministers, the courtiers who are heroes, or the courtiers who are physicians, fools who boast about being learned [blun pa mkhas pas snyems pa], who have great riches and great wealth—will give the appearance of accumulating great merit through donations. But, 'filled with nothing',[41] haughty, and full of arrogance, they cause divisions among the royal family. They cause division between monks and the royal family. Relying on the royal family, they impose punishment upon monks. By imposing fines [nor gyis chas pas gcod pa], they cause monks to steal. Threatened with harm, monks feel compelled to steal from ordinary people, from the saṃgha, from the saṃgha of the four directions, and from stūpas, and to offer what they have stolen to these courtiers as bribes [skyes bu / lkog rngan]. The courtiers in turn offer it to the royal family. Thus, both the courtiers and the royal family will acquire a root downfall. This constitutes the seventh root downfall of a beginning bodhisattva." The negative karma is mainly accumulated by the courtiers and the members of the royal family. However, the monk who was compelled to steal also accumuates negative karma to some extent.

18) "Courtiers of the royal family commit mistakes in connection with monks, when they state that a dharma like this one is non-dharma or name what is non-dharma to be dharma, they have rejected the dharma. They do not care about the vinaya trainings of the sūtras. They do not care if some give perverted teachings [nag po bstan pa]. They do not care about the teachings of Mahāyāna. They have rejected all the trainings that are taught in the sūtras, including the trainings in loving-kindness, compassion, and transcendental wisdom and the trainings in skillful means. For the purpose of playful distraction [rtse ba] of monks, they carry out only non-dharmic actions. Through these actions they lead monks into distraction. They cause them to give up their focus on śamathā [zhi gnas] and vipaśyanā [lhag mthong]. Since the contemplative monks experience an increase in harmful intentions, these monks can no longer pacify their afflictions. They cannot lessen them. Thus, the meditation of monks decreases. Their discipline decreases. Their application (of the transcendental perfections) decreases. Their view declines. Thus (a few monks) become careless. Then most monks become careless and discipline decreases. Although they are no longer monks [dge sbyong], they claim [khas 'che] to be monks. Although they have no pure conduct, they claim they have pure conduct. They have become like donkeys [bong bu]. But they can explain the dharma very clearly. The royal family and their entourage pay respect

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40 'Courtier' [phyag dar ba] here means servants [las byed pa / g.yog po] or advisers [mdun na 'don].

41 'Filled with nothing' [stong pas rgyags] means 'being proud although one has no qualities [yon tan gang yang med pa'i nga rgyal la stong pas rgyags pa].

[bkur sti byed pa], attend to [rim gro byed pa], and present offerings to such (false) monks."

"The (courtiers and these false monks) do not praise those monks who endeavor in renunciation and meditation [dge slong spong ba la brtson pa rnams]. They praise only house-holders. Thus, the royal family and their entourage develop aversion against those monks who endeavor in renunciation and meditation and belittle them. The courtiers and the false monks cause the royal family to give donations that were meant to benefit and support those monks who endeavor in renunciation and meditation to those monks who endeavor only in the recitation [kha ton] of scriptures. Thus, both the courtiers and the royal family as the sponsors and the recitation monks who receive the donation have committed a root downfall."[42]

"Why is this? Contemplative monks [dge slong bsam gtan pa] are a sublime field [zhing dam pa] of merit, while monks who only recite the scriptures [kha ton pa] and servant monks [zhal ta ba] are not considered a sublime field. Contemplative monks are the vessel for samadhi, dhāraṇī, patience, and the bodhisattva levels. They are a sublime object for donations [sbyin gnas dam pa], a sublime vessel [snod dam pa]. They illuminate the world. They teach the path. They free sentient beings from the fields of karma [las kyi zhing] and the fields of affliction [nyon mongs pa'i zhing] and establish them on the path that leads to nirvāṇa. Noble Son! This constitutes the eighth root downfall for a beginning bodhisattva."

"If endowed with these root downfalls, all roots of virtue that a beginning bodhisattva has previously developed will be destroyed. He will go to the lower realms. He has committed a real downfall. It will defeat the happiness of gods and men. He has deceived the bodhisattvas."

"A beginning bodhisattva who is in possession of such defects should rise just before the dawn session [tho rangs gyi thun], sit up and face east. He should supplicate the divine son of dawn,[43] with the following words: '(Divine son of) dawn, (divine son of) dawn, Great Compassionate One, Great Fortunate One, the moment (the light of) dawn shines upon this world, cover me with your compassion. Bodhisattva Ākāśagarbha, Great Compassionate One, summoned by my words, please appear in my dreams and through this method (of calling out to you) I will confess my downfalls. Grant me the achievement of the skillful means (of confession) and the

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42 This means sponsoring false practitioners [chos pa yang dag pa ma yin pa] rather than genuine practitioners [chos pa yang dag pa]. Those who are renunciants and meditators [spong ba bsam gtan pa] are considered to be a greater field of merit than those who simply read and recite the scriptures [klog pa kha ton pa].

43 'The divine son of dawn' [lha'i skya reng] is a name of Bodhisattva Ākāśagarbha [nam mkha'i snying po].

wisdom (to apply this method to purify my downfalls) within the noble Mahāyāna'."[44]

"Thereafter he should lie down on his bed and go to sleep. The very moment (the light of) dawn shines upon this world, the Bodhisattva Ākāśagarbha will come to the beginning bodhisattva in his dreams so he can confess his root downfalls. Through the wisdom and skillful means (of Ākāśagarbha), the one knowlegable in wisdom and skillful means, the beginning bodhisattva will achieve the samadhi called 'not forgetting bodhicitta'; he will abide very firmly within the Mahāyāna; he will swiftly perfect the six transcendental perfections; and before long, he will attain unexcelled and utterly perfect enlightenment. Such skillful means and wisdom (Ākāśagarbha) will show the (beginning bodhisattva)."[45]

Text section 70:

Bodhisattvas gather the accumulations of merit and wisdom for a very long time, for three, seven or thirty-three aeons. They train in conduct that includes tasks difficult to carry out [bya dka' ba'i spyod pa]. Bodhisattvas have made the commitment to establish all sentient beings on the level of perfect enligthenment. If such a bodhisattva suddenly decides to stop his bodhisattva conduct, thus giving up bodhicitta, and instead aspires for his own sake to achieve the fruition of the śrāvaka-arhat or pratyekabuddha-arhat, he has committed a most severe, a most heavy root downfall [rtsa ba'i ltung ba lci ba]. A bodhisattva should never give up bodhicitta [byang chub sems] and the bodhisattva conduct [byang chub sems dpa'i spyod pa].

The phrase *directing one's mind toward the Hīnayāna* [theg dman du sems bskyed] means to develop a mind-set that aspires to reach the fruition of the Hīnayāna [theg dman thob 'dod gyi blo bskyed], the levels of a śrāvaka-arhat or a pratyekabuddha-arhat. When a bodhisattva aspires to reach the fruition of the Hīnayāna, liberation for his own sake,

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[44] byang chub sems dpa' las dang po pa nyes pa dang bcas pa tho rangs kyi thun la langs te kha shar phyogs su bstan te 'dug la / lha'i bu skya reng la gsol ba gdab par bya ba 'di skad du brjod do / skya reng skya reng thugs rje chen po can / bskal pa chen po can khyod 'dzam bu'i gling du shar ma thag tu bdag la thugs rje dgab par mdzod cig / byang chub sems dpa' nam mkha'i snying po thugs rje chen po can la bdag gi tshig gis sbron te / bdag gi rmi lam du yang de ston par 'gyur zhing bdag gi thabs des ltung ba bshags bar 'gyur ba dang / 'phags pa'i theg pa chen po la thabs dang ye shes thob par mdzod cig ces smras nas

[45] des de'i tshe mal du gnyid log par bya ste / skya reng 'dzam bu'i gling 'dir shar ma thag tu byang chub sems dpa' nam mkha'i snying po 'dir 'ong bar 'gyur te / byang chub sems dpa' las dang po pa rmi lam na tha mal par mdun du 'dug ste / ltung ba'i rtsa ba de yang gshags su 'jug / ye shes dang thabs chen pos thabs dang ye shes la mkhas pa gang dag gis byang chub sems dpa' las dang po pa de de nyid du byang chub kyi sems mi brjed pa zhes bya ba'i ting nge 'dzin 'thob par 'gyur pa dang / theg pa chen po la shin tu brtan por gnas par 'gyur ba dang / de myur du pha rol du phyin pa drug yongs su rdzogs par 'gyur ba dang / ring mo mi thogs par bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par 'tshang rgya bar 'gyur ba de lta bu'i thabs dang shes rab kyang de la ston to /

he is forsaking the welfare of all sentient beings. This constitutes the severe root downfall of forsaking bodhicitta of aspiration.

Since a bodhisattva is working for the welfare and benefit of all sentient beings, there is always the danger that he will become tired or discouraged. He might then really develop the wish to relax and attain liberation only for his own sake. Even a mere thought like this constitutes the root downfall of forsaking bodhicitta of aspiration.

Text section 71

Bodhicitta of application is the commitment [dam bca' ba]: "In order to liberate all sentient beings from suffering and to establish them on the level of perfect enlightenment, I will practice generosity, discipline, patience, diligence, meditation and wisdom." The violation of bodhicitta of application can for instance occur when practicing generosity. If you see a beggar and you have a hundred dollar bill in your pocket, you are in the position to reduce his suffering by giving him a few dollars. But if you think that you do not want to help him at all, although you could do so, you have violated the bodhicitta of application. You have generated the thought, "I could give some money to that beggar, but I will not."

But if you intend to give a few dollars to the beggar, and yet do not give him anything because you have no change at hand, this does not constitute a root downfall. You are not putting energy into helping the beggar because you are clinging to your personal comfort [bde ba la zhen pa nas brtson 'grus mi nus pa]. You are dwelling in idleness [snyom las], a form of laziness [le lo]. You are simply too lazy to rush to the next bank and get change. Such laziness on the part of a bodhisattva does not constitute a root downfall, although it is not good bodhisattva conduct either.

Text section 73

The phrase 'all of all' [thams cad kyi thams cad] simply means 'absolutely all' [tshang ma thams cad]. Here it connotes *at all times* [dus thams cad]. Buddha advises the king to remember the positive thoughts of bodhicitta, faith, endeavor and aspiration in all circumstances, when walking, standing, and so forth. Thus he advises the king to remember [dran pa] these thoughts several hundred times every day.

Text sections 74-76:

As a next step, the Buddha advises the king to combine all roots of virtue and to rejoice in them. After rejoicing, the king should present these roots of virtue as an offering to all the buddhas, bodhisattvas, pratyekabuddhas and śrāvakas. Next, he should share the virtue thus gained with all sentient beings. Finally, this virtue should be dedicated for the enlightenment of all sentient beings.

In this instruction a practitioner is once again reminded of the three powerful steps of gaining virtue [dge ba] and merit [bsod nams]: 1) rejoicing [rjes su yi rang ba], 2) presenting the virtue resulting from rejoicing as an offering [mchod pa phul ba] and

finally, 3) dedicating [bsngo ba] to all sentient beings the virtue gained from making this offering. The word *share* [thun mongs tu gyis shig] literally means 'to make common', 'to equalize' and has the connotation of 'dedication' [bsngo ba].

To carry out the practice of rejoicing, form the thought and aspiration: "How wonderful are the Buddha's activities and qualities. I rejoice in his qualities from the bottom of my heart. I likewise rejoice in the ocean-like conduct of the bodhisattvas, in the attainments of the śrāvakas and pratyekabuddhas, and in the virtue of ordinary beings, the virtue of the ten virtuous deeds [dge ba bcu] and the like. I rejoice in the virtue that I have done in the past, that I am practicing now and that I will practice in the future. Combining all these virtues together, I rejoice."

The Buddha here names the ultimate focus of the dedication, that all sentient beings should attain complete and perfect enlightenment.

Text section 77:

This text section explains the king's way of generating bodhicitta [rgyal po lta bu'i sems bskyed]. A king's first priority is to overcome his rivals, to promote those who support him, and then to proclaim himself sovereign. Only after his personal aims have been secured does he turn to caring for his subjects. In the same way, wishing to attain buddhahood for oneself first and then to bring others to buddhahood is called the king's way of generating bodhicitta. It is the aspiration [smon lam]: "So that I can free all sentient beings from suffering and establish all sentient beings on the level of perfect enlightenment, may I attain the level of unexcelled perfect and complete enlightenment."

The level of buddhahood [sangs rgyas kyi sa] is endowed with inconceivable and *non-defiling* qualities [zag med kyi yon tan]. These are, among others, the qualities of the *six non-defiling transcendental perfections* [zag med kyi phar phyin drug]. In general, ordinary beings can never attain these qualities. But bodhicitta of aspiration, even only the king's way of generating bodhicitta, is already endowed with all the qualities of the six non-defiling transcendental perfections of the level of buddhahood. The thought of bodhicitta of aspiration is so special because it is the very root or seed that leads to enlightenment, to buddhahood. The fruition is already contained within the cause, just like a flower is contained within a seed.

Text sections 79-80:

A practitioner must apply heedfulness by reflecting on three topics: (1) on the trainings [bslab pa / bslab bya] or precepts [sdom pa], (2) on the freedoms and advantages; and (3) on affliction [nyon mongs].

In this context, one must be very clear about the definitions of the three following terms: heedfulness, mindfulness and introspection.

'Heedfulness' [bag yod] means to be constantly 'careful' [gzab gzab gsos] in regard to body, speech and mind and also connotes being humble, not proud [ham ba med pa].

With heedfulness one tries to avoid mistakes and delusions [nor 'khrul]. We cannot trust our own natural tendencies since we constantly fall under the power of affliction. We must be careful about what we do with our body, speech and mind.

'Mindfulness' [dran pa] or 'remembering' means not to forget what one should do [byed dgos pa] and what one is not supposed to do [byed dgos mi nyan pa]. It is the antidote for forgetfulness.

'Introspection' [shes bzhin] means to be aware what one is doing in body, speech and mind [rang gi lus ngag yid gsum ga red gso gi yod pa / rang gis rang ha go ba de la shes bzhin zer gi yod]. For instance, very often one is not aware of certain mannerisms or unconscious movements one has adopted. Only when other people tell us do we become aware of these habitual movements. The awareness to know exactly what one is doing in body, speech and mind is called introspection [shes bzhin].

Text section 81 / stanza 2:

Someone who wants to practice the dharma genuinely must rely on mindfulness [dran pa], heedfulness [bag yod] and introspection [shes bzhin] in regard to his or her conduct. This applies to practitioners of all nine vehicles. A practitioner must never be 'reckless' in his behavior or undertake something *rashly* [bab col].[46] He should always consider whatever he does with the knowledge of the exact rules of whatever dharma he is practicing. Mindfulness, heedfulness and introspection are indispensable.

Many ordinary people think that heedlessness [bag med] and carelessness [gzab gzab med pa] represent a happy state of mind. Although that might be the case momentarily, in the long run heedlessness leads only to suffering. Carefree and reckless people are not aware of the consequences of their actions. Heedlessness is like a poisonous flower. Looking at it from the outside, it is beautiful and pleasing; however, you become ill the moment you eat it.

In our worldly life, we do all kinds of things every day, sometimes without giving them any thought at all. We do not think about consequences and motivation. This is not proper. Sometimes we do things simply because we promised to do them earlier. Nonetheless, it is always most appropriate and reasonable to reconsider one's promises. In this way, carefully considering one's actions, one will know what to do and what to avoid. One should reserve the right to reconsider whether or not to carry through with one's promises.

Text section 82 / stanza 3:

The practices of bodhicitta are not like worldly activities. The buddhas, who are utterly free from delusion, and the bodhisattvas, who are without the slightest trace of self-interest [rang don kyi 'khri ba], have already examined the precious bodhicitta

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[46] recklessly / carelessly / rashly [bab col]

thoroughly with their great wisdom, and have proclaimed bodhicitta to be endowed with great benefit. Thus Khenpo Kunpal states that the buddhas and bodhisattvas make statements based on wisdom, not on guesswork or ignorance. He says that the buddhas are utterly free from delusion and are thus not teaching wrong ideas. He further reiterates that they are free from any self-interest. Whatever they do or say is based on bodhicitta, on wisdom and compassion. It is never ego-centered. As we learned in stanzas seven and eleven of the first chapter, the chapter on the benefits of bodhicitta, the buddhas have already examined bodhicitta thoroughly.

Text section 83 / stanza 4:

Having made the bodhisattva promise to liberate all sentient beings and establish them on the level of buddhahood, if you do not actually exert yourself in the practice of the six transcendental perfections, you are a deceiver. You have promised something but you are not delivering. This promise was made in stanza thirty-four of the third chapter.

The *suffering of existence and peace* [srid zhi'i sdug bsngal] refers to the suffering of existence, which is the suffering of the three realms of saṃsāra [srid pa khams gsum'khor ba'i sdug bsngal] and the suffering of peace, the suffering of nirvāṇa [zhi ba mya ngan las 'das pa'i sdug bsngal phra ba]. 'Suffering of peace' refers to the static and finite peace state of the śrāvakas. A śrāvaka-arhat is free from ego-clinging [gang zag gi bdag 'dzin], subject fixation, and has attained the peace of nirvāṇa, but still retains subtle fixations on phenomena [chos kyi bdag 'dzin], which cause subtle fear and suffering. Even bodhisattvas have this subtle fixation. Therefore, the Mahāyāna practitioner aspires to free all beings from even the most subtle fixations.

The phrase *application and practice* [sbyor ba lag len] refers to the application and practice of the six transcendental perfections.

Text section 84 / stanza 5:

If you have mentally decided to give something to someone, even an object as tiny and insignificant as a handful of dough, and then do not actually give it, you accumulate extremely bad karma, the karma that leads to rebirth as a preta. The intention to give creates merit [bsod nams] but the failure to carry through with that intent is stinginess [ser sna], which creates the karma for rebirth as a preta. A mind filled with stinginess is the direct cause for future rebirth as a preta. A mind-set of stinginess is 'dry' [skam po], just like the preta world, which lacks food and water. If you have verbally committed to give something to someone, and then fail to do so, your stinginess causes anger in the person's mind. You could therefore even take rebirth in the hell realms.

Mental intentions [yid kyis bsam pa] and verbal promises [kha yis khas len pa], if not fulfilled, have very powerful karmic consequences. Therefore, a bodhisattva does not make a spoken promise easily, not unless he or she knows he will be able to keep it. He always strives in his actions to live up to his mental intentions. This requires a good judgement of one's own capabilities [so so'i nus tshod]. A bodhisattva also must know if

his helpful intentions and verbal commitments are useful in a given situation and whether they will be well received. Do not jump into situations out of foolish good-heartedness. Do not accept or reject the requests of others on the spot. Think about it first. Take your time and decide whether or not you are really able to help the other person. Do not make false promises simply to get rid of people nor merely empty promises that will please people while you are with them. Do not give rise to high expectations in the minds of others that you cannot fulfill. On the other hand, do not reject requests harshly, causing others to become angry.

Text section 85 / stanza 6:

If a bodhisattva has invited all sentient beings to witness his bodhisattva commitment, and proclaimed and pledged in front of the buddhas and all beings that he will liberate all beings from suffering and establish them on the level of complete enlightenment, but then fails to honor his verbal commitment, he is a deceiver and liar, and he will certainly not take rebirth in the three happy states [bde 'gro], in the realm of gods, of asuras or of humans. This pledge is made in stanza thirty-four of chapter three.

> Today in the sight of all protectors,
> I summon beings to be my guests (in order to bestow upon them) happiness
> Until (they attain the level) of the sugatas,
> May gods, asuras and others generate joy.

The term 'guest' [mgron] has the connotation of object [yul] or witness. Sentient beings are the objects of or witnesses to the bodhisattva's pledge, his bodhicitta precepts. Taking these precepts and not honoring the commitment will lead to rebirth in the three unhappy states.

Text sections 86:

Text section eighty-four stated that according to the *Dharma-saṃgīti-sūtra* and the *Smṛty-upasthāna-sūtra* a person who does not give a tiny item he originally intended to give to someone will take rebirth as a preta. Text section eight-five states that a person who does not fulfill his bodhicitta promise to attain enlightenment for the sake of all beings, in other words someone who gives up his bodhicitta intention, will certainly not take rebirth in the happy states of saṃsāra.

Text section 87 / stanza 7:

In general, if we commit non-virtuous actions, we will go to the three lower realms. If a bodhisattva breaks his bodhisattva precepts by committing one of the root downfalls [rtsa ltung], such as giving up bodhicitta and the bodhisattva path, he or she will also go to the lower realms. Text section eighty-seven now raises the question, "If that is

true, how could Śāriputra ever become an arhat, as told in the *Sad-dharma-puṇḍarīka-sūtra* [pad dkar]? As a consequence of having forsaken bodhicitta, he should have gone to the lower realms." A further question is raised about how someone who has given up bodhicitta could ever become a pratyekabuddha as is stated in the *Kanakavarṇāvadhāna* [gser mdog can gyi rtogs brjod].[47] The stories told in these two scriptures seem to contradict the teachings of text sections eighty-three through eighty-five.

The answer is in the *inconceivable* [bsam gyis mi khyab pa] working of karma. The actual working of karma is utterly *inconceivable* since it cannot be penetrated by thought [bsam gyis mi khyab pa], but is in the domain of the Buddha's omniscience alone. Only a perfectly enlightened buddha can fathom *karma's working* [las tshul]. Ordinary beings with worldly minds [tshur mthong gi blo], with 'minds that have not realized the nature of reality' [chos nyid kyi gnas tshul ma mthong ba'i blo] cannot fathom which is greater: the power of a grave non-virtuous action [mi dge ba], such as forsaking bodhicitta, or the power of all the virtues [dge ba] accumulated in former lifetimes.

Prajñākaramati [shes rab 'byung gnas blo gros] says, "Since the working of karma has the nature of variety, its meaning is not within the domain of worldly perception" [las kyi tshul sna tshogs pa'i rang bzhin yin pa'i phyir don 'di tshu rol mthong ba'i spyod yul ma yin no]. *Worldly perception* [tshur mthong][48] is the saṃsāric perception of ordinary beings [so so'i skye bo].

Śāriputra had forsaken bodhicitta and had entered into the path of the śrāvakas, thus committing a severe root downfall. Though he should have taken rebirth in the lower realms, he still became a great arhat. One might compare Śāriputra to a rich person who made a bad investment. Though he might have lost a lot of money, he still does not go completely bankrupt. An average person making such an investment might lose all his money.

The phrase *people such as these* [de lta bu la sogs pa'i mi gang] refers to the story of Śāriputra who became an arhat as recounted in the *Sad-dharma-puṇḍarīka-sūtra* [pad dkar] and to the story of the person who became a pratyekabuddha as recounted in the *Kanakavarṇāvadhāna*.

Text section 88:

A single colored spot on a peacock's feather contains thousands of tiny colored lines and dots. Each of these lines and dots have resulted from a cause [rgyu]. The colors and lines [ri mo] on a peacock's feather are not accidental. We ordinary beings can never fathom with our dualistic minds [sems] the cause for each dot on a peacock's feather.

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[47] Khenpo Chöga notes that this story is not the same avadāna as story 43 in the Kalpata.

[48] The term 'worldly perception' [tshur mthong] refers to the pair of opposites of 'saṃsāra here' [tshur mthong 'khor ba] and 'Nirvaṇa beyond' [pha rol myang 'das].

Only the omniscient Buddha knows even the most subtle causes for each and everything.

Text section 89 / stanza 7:

The 'conceptual mind' or 'intellect' [blo] of ordinary sentient beings cannot penetrate the *working of karma* [las kyi tshul]. A 'worldly intellect' or a 'worldly perception' [tshur mthong gi blo] is 'the knowledge of the mind of ordinary beings' [so so skye bo rang ga ba'i rgyud kyi shes pa]. A worldly mind can never know which cause will lead to which result ['bras bu]. Therefore, the working of karma is said to be *inconceivable*, meaning it 'cannot be penetrated by thought' [bsam gyis mi khyab pa].

Likewise, dualistic mind [sems] cannot fathom the qualities of the Buddha. The qualities and deeds of the Buddha are far beyond the reach of the intellect [blo]. Similarly, the power of *samadhi* [ting nge 'dzin], *medicine* [sman] and *mantra* [sngags] are inconceivable. Medicine here can also be understood as 'substance' [rdzas], meaning any kind of herbal or chemical substance. Moreover, the power of samadhi and mantra are unexplainable and cannot be understood by dualistic mind, yet they are still very effective. Therefore, they too must be labled as inconceivable.

Text section 90:

The *Bodhisattva-caryāvatāra-pañjikā* and the *Bodhisattva-caryāvatāra-vivṛtti-pañjikā* explain that only the Buddha knows the workings of karma and that we ordinary sentient beings are not able to know it.

Text section 91:

In Kalyāṇadeva's *Bodhisattva-caryāvatāra-saṃskāra* it states that although Śāriputra gave up bodhicitta due to the pressure of circumstances, he nevertheless later on perfectly retook the bodhisattva precepts and thus led beings to liberation.[49] Khenpo Kunpal thinks that citation in text section 90 from Kalyāṇadeva also implies that all śrāvakas will reach liberation [thar pa], becoming śrāvaka-arhats [nyan thos dgra bcom pa], and eventually even attaining the 'great enlightenment' [byang chub chen po] of the buddhas.

Text section 92

Vibhūticandra's statement that a bodhisattva such as Śāriputra might have given up conventional bodhicitta [kun rdzob byang sems] but that he always maintained absolute bodhicitta [don dam byang sems] is subject to considerable debate. The critique of this statement is: "How could a bodhisattva who has reached the first bodhisattva level, who has achieved the path of seeing and has begun to realize absolute bodhicitta, ever

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[49] Minyak Kunzang says: dge lha btang du zin kyang yang phyis blangs zhes bzhed do.

forsake conventional bodhicitta? This is impossible." At that level giving up relative bodhicitta is impossible. As one can see, the great Indian commentators have different interpretations about this. Although 'there are those who think that (this reasoning) is correct' ['thad phyogs su mdzad pa / sgrig gi 'dug bsam mkhan 'dug kyang] and there is a *great discussion* [dpyad gzhi che],[50] about this topic, Buddhist scholars should carefully consider these different interpretations and try to reach a proper conclusion.

Text section 93:

Among the different ways of forsaking bodhicitta of aspiration, three ways have exceptionally grave [lci ba] karmic consequences: 1) If we consider a person as our foremost enemy[51] and wish him only harm; or if we are able to actually help our enemy but refuse to do so; or if we are able to keep harm from our enemy but fail to do anything to prevent his being harmed—if we forsake even a single sentient being in this manner, we have lost bodhicitta of aspiration. 2) If we become discouraged with the bodhisattva path and direct our mind toward the attainment of the Hīnayāna and aspire to become an arhat—at that very moment, we have lost bodhicitta of aspiration. 3) If we commit any of the eighteen root downfalls we have lost bodhicitta of aspiration.

Thus, bodhicitta of aspiration is abandoned [smon sems gtong ba] through three types of occurrences: (1) by forsaking sentient beings [sems can blos btang ba], (2) by directing one's mind to the Hīnayāna [theg dman du sems bskyed pa], and (3) by committing any of the eighteen root downfalls [rtsa ltung bco brgyad].

Text section 94 / stanza 8:

The *ten-fold path of virtuous action* [dge ba'i las lam bcu] refers to the ten virtuous deeds [dge ba bcu]. If a bodhisattva should develop the wish to become a pratyekabuddha-arhat or a śrāvaka-arhat, even though he or she might have practiced the ten virtuous deeds for ten million aeons, he has committed a root downfall far heavier than a *defeating offence* [phas pham pa] for a fully ordained monk [dge slong].

Such a wish only arises based on ego-clinging [bdag 'dzin]. It is the thought, "I cannot handle this bodhisattva path. It is too difficult and it takes much too long to attain perfect enlightenment. I would rather take it easy and aspire to become a pratyekabuddha-arhat or a śrāvaka-arhat." Such thoughts lead to the deterioration of the bodhisattva discipline [byang chub sems dpa'i tshul khrims]. These statements are not meant at all to belittle the level of an arhat. This verse only shows that the wish to became an arhat is still based on ego-clinging.

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[50] 'There is a great basis for analysis' [rtags byed gso sa chen po zhig 'dug] in regard to this statement.

[51] 'A foremost enemy' [dgra mi sha bo ba] is for instance an enemy who has murdered one's father.

Text sections 95-96 / stanza 9:

In case such a root downfall of forsaking bodhicitta of aspiration [smon sems] should occur, one's capacity to accomplish the welfare of all sentient beings will be weakened. If one loses the courage to attain complete enlightenment for the sake of all beings, even if one succeeds at becoming an arhat in this life, one's activity for sentient beings will be very limited. An arhat's activity for sentient beings ends with his death, when he attains *nirvāṇa without remainder* [lhag med myang 'das], while a buddha's activity for sentient beings is unceasing, beyond birth and death. At the moment an arhat attains *nirvāṇa without remainder* he leaves the aggregate of suffering [sdug bsngal gyi phung po] behind and his entire body vanishes.

Text section 97 / stanza 9:

Should any being hinder or obstruct a bodhisattva's path of merit and virtue [bsod nams dang dge ba'i lam], that person will endlessly take rebirth in the lower realms. Similarly, weakening[52] a bodhisattva's bodhicitta motivation has the same terrible karmic consequences. To obstruct the bodhicitta of a bodhisattva means that one prevents or delays that bodhisattva's perfect enlightenment. Any delay in the enlighenment of a bodhisattva has terrible consequences for countless beings. The moment any bodhisattva reaches enlightenment he or she is able to free countless beings from taking rebirth in the lower realms. Any person who obstructs the bodhicitta of a bodhisattva delays that beneficial activity.

Text section 98:

Even obstructing the smallest virtue of a bodhisattva leads to a delay in his attainment of buddhahood. Every such delay is an inconceivable loss for all sentient beings. Therefore, obstructing the virtuous actions of a bodhisattva has dire karmic consequences. The welfare of all sentient beings is the sole focus of a true bodhisattva. Through his bodhicitta intention and his application of the six transcendental perfections, a bodhisattva strives for perfect enlightenment to benefit all beings.

Every tiny act of virtue contributes to the swift enlightenment of a bodhisattva. Every second is of inconceivable importance. Every second countless beings take rebirth in miserable states of existence. In one single second a perfectly enlightened buddha can free countless beings from such rebirth. Therefore, causing even the slightest delay in a bodhisattva's journey to enlightenment brings inconceivable harm to sentient beings.

Text section 99:

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[52] 'To weaken' [dman pa] means 'to lessen the power of' [nus pa chung chung gsos pa].

When the root text of stanza 9 says *obstruct or hinder the merit of this (bodhisattva)*, 'merit' [bsod nams] here refers to bodhicitta. To make obstacles for the merit of this bodhisattva means to make obstacles for the bodhicitta of this bodhisattva.

First it has been shown that giving up bodhicitta is a root downfall that leads to rebirth in the lower realms. Here, the text explains that causing others to give up bodhicitta or causing obstacles to their bodhicitta practice leads to rebirth in the lower realms. Practitioners must be extremely careful not to accumulate the 'negative deed of preventing a bodhisattva from attaining perfect enlightenment' [rdzogs byang phyir bzlog gi sdig pa] or the root downfall of causing a bodhisattva to direct his mind toward the Hīnayāna' [theg dman sems bskyed kyi rtsa ltung].

Text section 100-101 / stanza 10:

If you wonder, "Why will one go to miserable states with no end," then the reason [rgyu mtshan] or proof ['thad pa] is as explained in text sections 100-101. *To destroy even the happiness of the higher states of a single sentient being* means to destroy bodhicitta, since bodhicitta is *the cause for happiness* [bde ba'i rgyu]. The *great happiness* [bde ba chen po] is unexcelled bliss [bla na med pa'i bde ba], the level of buddhahood [sangs rgyas kyi go 'phang].

Text section 102:

The bodhisattva precepts [byang sdom] are often compared to a golden vessel. Though it might become dented, it can easily be repaired. Even if a bodhisattva commits a root downfall, the bodhisattva precepts can be repaired through a confession endowed with the four powers.[53] Following such a confession, the bodhisattva must receive the bodhicitta precepts again from a qualified master. If no qualified master is available, the bodhisattva must retake the precepts in a ceremony by himself.

The prātimokṣa precepts [sor sdom] are compared to a porcelain cup, which cannot be repaired once broken. If a monk or a fully ordained monk commits any of the four defeating offenses,[54] all the precepts of a monk [dge tshul; skr. śrāmaṇera] or a fully ordained monk [dge slong; skr. bhikṣu] are destroyed and the status of being a monk or a fully ordained monk is lost.

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[53] See chapter two, text section 212: The four powers [stobs bzhi] are: 1) The power of remorse [sun 'byin pa'i stobs], also called the power of regret ['gyod pa'i stobs]; 2) the power of the support [rten gyi stobs]; 3) the power of the applied antidote [gnyen po kun tu spyod pa'i stobs]; and 4) the power of resolve [sor chud pa'i stobs], also called the power of commitment [sdom pa'i stobs] or the power of turning away from mistakes [nyes pa las ldog pa'i stobs].

[54] The four defeating offenses [phas pham pa bzhi] that cause the immediate destruction of all monk precepts are: 1) unchaste conduct [mi tshangs par spyod pa'i pham pa], 2) taking what was not given [ma byin len pa'i pham pa], 3) murdering a human being [mi gsod pa'i pham pa], and 4) telling lies about one's level of spiritual attainment [mi chos bla ma'i rdzun smra ba'i pham pa].

Therefore, one might think that breaking the bodhisattva precepts is not a problem since unlike the prātimokṣa precepts, they can either be repaired through confession or be simply re-taken. This careless attitude is not correct at all. One should not forget that text section 94 taught that forsaking bodhicitta is the most grave among all root downfalls of a bodhisattva. Forsaking bodhicitta leads, in most cases, to rebirth in the lower realms. Great practitioners such as Śāriputra and those like him are the only exceptions to this rule.

Text section 103 / stanza 11:

Though a bodhisattva can purify root downfalls when they occur, a careless attitude toward one's discipline, sometimes leading to *powerful root downfalls* [ltung ba stobs ldan] and sometimes bringing about *powerful bodhicitta* [byang chub kyi sems stobs dang ldan pa], is a grave mistake. This only leads to perpetually *revolving* [res mos gyis] within saṃsāra. Such a careless practitioner will never attain *the first* bodhisattva *level* [sa dang po], let alone attain perfect enlightenment. Revolving within saṃsāra means that through the practice of powerful bodhicitta sufficient merit is generated to obtain a body within the three higher states of saṃsāra; and by committing root downfalls one is propelled to the three lower states of saṃsāra.

After one attains the first bodhisattva level, the attainment of perfect enlightenment is certain. Some bodhisattvas progress more quickly than others through the ten levels and five paths. However, one can no longer fall away from the path to perfect enlightenment. Thus, attaining the first bodhisattva level is crucial. Only by avoiding any root downfall even at the cost of his or her life will a beginning bodhisattva be able to reach the first bodhisattva level.

Text section 104:

One might think, "Should a root downfall occur, I will simply purify it through the power of confession." The negative karma accumulated through a root downfall can of course be purified by a powerful confession. However, an obscuration [sgrib] due to the root downfall will remain in the mind, preventing the attainment of the first bodhisattva level for a long time. Moreover, the rise of other bodhisattva qualities such as the six transcendental perfections will be greatly postponed. For example, the great siddha Tilopa's attainment of the supreme accomplishment of Mahāmudra [phyag rgya chen po mchog gi dngos grub] was delayed for seven months because he secretly stole a handful of sesame seeds.

The term 'supreme accomplishment' refers to the realization of emptiness. While on the path of accumulation [tshogs lam] the student's view of emptiness is a 'view of mere theoretical understanding' [go lta / go ba'i lta ba]. Since the student has received teachings on emptiness and trusts in the words of the Buddha, his or her view of emptiness is a 'view of devotional trust' [mos lta / mos gus kyi lta ba]. While on the path of application [sbyor lam] the student's view of emptiness becomes a 'view of meditational experience' [myong lta / myong ba'i lta ba].

Only upon reaching the path of seeing [mthong lam] does the student's view of emptiness become a 'view of realization' [rtogs lta / rtogs pa'i lta ba]. At that moment the bodhisattva truly realizes the natural state [chos nyid dngos su rtogs] and reaches the first bodhisattva level [sa dang po]. This is the beginning of the 'supreme accomplishment.' Thus, the term 'supreme accomplishment' refers to all levels of realization from the first bodhisattva level up to complete enlightenment.

Text section 105 / stanza 12 / first half:

Therefore, a bodhisattva must be diligent and practice virtue with a joyous and happy frame of mind. He or she must be diligent and respectful toward the bodhisattva training. He must practice with *heedfulness* [bag yod], being careful in regard to the bodhisattva training and avoiding all root downfalls. He must keep the points of what to practice and what to avoid constantly in mind. Not being distracted from these points is called 'mindfulness' [dran pa]. In all situations and at all times, he must observe his body, speech and mind. He must always be aware of his behavior. This is called introspection [shes bzhin].

Text section 106 / stanza 12 / second half:

From one miserable state to the next miserable state means from the animal realms to the hungry ghost realms and from there to the hell realms. Once having been reborn in the lower realms or the miserable states [ngan song] gaining rebirth in the higher realms will take a long time. Being reborn in the hell realms you will generate a lot of anger that will immediately ripen. You can possibly be liberated from the hell realms, but this liberation will take a long time. The term 'constantly' [brgyud ma] here connotes 'uninterruptedly' [bar ma chad pa].

Text section 107 / stanza 13:

You might think that the buddhas and bodhisattvas will not let you fall into the lower states. Remember though that countless buddhas have already appeared. Right at this very moment, in countless world systems, countless bodhisattvas are attaining complete and perfect enlightenment and are becoming buddhas. But due to your bad karma you did not come under their care. This might happen again in the future. Buddhas will appear but they will not benefit you. This occurs simply because you are not practicing the dharma. You are only accumulating negative deeds and thus you will continue to experience boundless misery. If you really want to stop this process right now, you have no choice but to practice bodhicitta persistently.

Text section 108:

The Buddha is free from any possible defect and endowed with all possible qualities. However, even such a powerful wisdom teacher as the Buddha could not prevent his own cousin Devadatta from falling into the avici hell. As it is said:

Even though I am the Muni, I can neither wash away deeds
Nor wipe off the suffering of beings with my hand.
Although I cannot transfer my realization to others,
I can lead them to liberation through my teachings on the peace of the natural state.

thub pas sdig pa chu yis mi 'khrud la //
'gro ba'i sdug bsngal phyag gis mi sel zhing //
nyid kyis rtogs pa gzhan la spo min yang //
chos nyid zhi ba bstan pas grol bar 'gyur //

Text section 109 / stanza 14:

If we *still* [da dung], meaning 'furthermore' or 'continue to' [yang bskyar / da lta yang], commit negative actions, we will sink further into the three lower realms. We might call ourselves bodhisattvas, but we continue to act heedlessly, without respecting the bodhisattva training. Doing so creates tremendous negative karma. In general, our karma follows us like a shadow follows the body. Rebirth in the three lower realms results from non-virtue [mi dge ba], rebirth in the higher realms from virtue [dge ba]. A practitioner should never believe that his actions have no consequences. No practitioner should doubt the existence of former and future lives nor should he disbelieve in the existence of higher and lower realms. Higher and lower realms will continue to exist for as long as we continue committing positive or negative actions. For instance, we create the hell realms by our own anger. The hell realms are the ongoing manifestations of our anger.

Even if we happen to be liberated from the hell realms, we still have considerable *residual karma* [las kyi lhag ma] from our past negative deeds [sdig pa], which causes various forms of suffering. Entire countries, like Tibet, Somalia, Bosnia and so on, experience horrible suffering. This is called *residual karma*, the ripening of previously committed negative deeds [sdig pa]. Someone without any residual negative karma will never experience such suffering. While Chairman Mao was the conditioning factor [rkyen] that brought Tibet to ruin, the misdeeds Tibetan people committed in former lifetimes caused them this tremendous suffering.

On the other hand, many people mistakenly believe that our previous karma, in other words, our former actions, clearly define or predetermine our future. They believe that regardless of what they do or think, everything is already pre-arranged because of their former karma, over which they now have no control. Such a view is called 'predestination of karma' [las kyi bkod bsgrigs], where everything is clearly decided in advance, with no possibility for change.

That is absolutely not what karma is. The word karma [las] literally means 'action' or 'volitional action'. Karma is constantly changing, constantly being influenced and modified. Every thought, emotion and deed alters the future. If you practice genuine virtue for one entire day, you have decisively altered your own future. Therefore, the

future is always uncertain. Every sentient being has at any given moment countless choices ['dam ka / gdam kha]. Every choice you take leads again to countless possibilities and choices [grangs med pa'i 'dam ka], countless chances and opportunities [grangs med pa'i go skabs] to do either good deeds or evil ones. As many thoughts as we have, we have that many choices.

This fact is the reason why exact predictions are highly unlikely. Even the Buddha himself was careful about making predictions. At times though, the Buddha did predict that someone who had created powerful virtue [dge ba shugs chen po] or who had made a very powerful aspiration [smon lam], would attain liberation or enlightenment as a result of that virtue or aspiration. Often, the Buddha dedicated virtue to that person and made aspirations on that person's behalf. By the power of Buddha's inconceivable merit, by the power of the truth and by the power of his dedication and aspiration, whatever aspirations the Buddha made for individuals eventually ripened. Buddha's predictions [lung bstan] most often related to these powerful roots of virtue and aspirations. Even the Buddha, despite knowing all possible choices, never taught a karma of 'predestination' [bkod bsgrigs], a ready-made design for the future.

Text section 111 / stanza 15:

In order for a human life to be considered a perfect human existence, several favorable conditions that are very difficult to obtain must come together for the individual. The appearance of a buddha in this world is extremely rare as is having faith in the Buddha's doctrine. Moreover, the human body endowed with all the eight freedoms and ten advantages is extremely rarely obtained. Only if all these fortunate circumstances have come together might an individual have the chance to cultivate virtue. Thus, the chance to cultivate virtue is an extremely fortunate opportunity.

The udumvara flower, said to appear only very rarely, is therefore used as an example for the rarity of a tathāgata appearing in our world. The udumvara flower is said to manifest in this world only when a great bodhisattva or a buddha is born. It symbolizes auspiciousness [bkra shis pa'i mtshan ma].

A perfect human existence is endowed with *ten advantages* ['byor ba bcu]. These include the 'five individual advantages' [rang 'byor lnga] and the 'five circumstantial advantages' [gzhan 'byor lnga]. Nāgārjuna enumerates the individual advantages:

> (1) To be born as a human being, (2) in a central land, (3) with all one's sense faculties intact,
> (4) Not in an extreme karmic predicament, and (5) with faith in the dharma.

Nāgārjuna further enumerates the five circumstantial advantages:

> (1) A buddha has appeared and (2) has taught the dharma;
> (3) His teachings still exist and (4) are practiced;

And (5) there are those who are kind-hearted toward others.

Among the five circumstantial advantages, the appearance of a buddha [sangs rgyas byon] is the most important. Among the five individual advantages [rang 'byor lnga], faith in the dharma [gnas la dad] is the most important. A precious human body is endowed with the *the eight freedoms* [dal ba brgyad], which means that one has not been born in any of the 'eight states without freedom' or the 'eight unfortunate conditions' [mi khoms pa'i gnas brgyad]. These are:

(1) Being born in a hell realm, (2) as a hungry ghost,
(3) As an animal, (4) as a long-living god, or (5) as a barbarian;
(6) Having wrong views, (7) being born (at a time) when there is no buddha,
Or (8) being born as a retarded person; these are the eight states without freedom.

In stanza fifteen Śāntideva indicates the qualities of the precious human body endowed with the 'ten advantages' and 'eight freedoms' through just three phrases: 1) *the arising of a tathāgata* [de bzhin gshegs pa 'byung ba], 2) *faith* [dad pa] and 3) *the attainment of the human body* [mi lus thob pa].

Text section 112 / stanza 16:

In general we do not consider how precious our life is. We merely trust and hope that everything will work to our advantage. But that is a deception. Life is running out from moment to moment. It is so fleeting that we should not trust or rely upon it for even an instant. Every second brings us closer to death. This impermanence is life's very nature. One must be aware of this. However, we should not panic but should instead take precautions by practicing the dharma. Life's fleeting nature must become an encouragement to diligence in dharma practice. We should capture the domain of immortality ['chi med btsan sa zin]. As Milarepa said:

Frightened by death, I went to the mountains.
Meditating again and again on the uncertainty of death
I seized the innate domain of immortality.
Now I am completely beyond all fear of dying.

nga 'chi bas 'jigs nas ri la phyin
nam 'chi cha med bsgoms bsgoms pas
'chi med gnug ma'i btsan sa zin
da 'chi ba'i 'jigs pa bor te thal

The Lord of Death ['chi bdag] is of course neither a god nor a person. He is simply an iconographic rendering of impermanence and death. The time when death will come for you is utterly uncertain.

Text section 113 / stanza 17:

A *downfall that is not connected to an established rule* [bcas pa dang ma 'brel ba'i ltung ba] is 'a negative deed that constitutes a violation of a natural law' [rang bzhin gyi sdig pa]. A *downfall that is connected to an established rule* [bcas pa dang 'brel ba'i ltung ba] is 'a negative deed that constitutes a violation of an established rule' [bcas pa'i sdig pa].

A 'misdeed or negativity of violating an *established rule*' [bcas pa'i kha na ma tho ba] is a misdeed of violating a rule that the Buddha proclaimed in the code of conduct for monks, the vinaya. It refers also to the precepts of Buddhist lay-practitioners, the precepts of monks and nuns, the trainings of the bodhisattvas and the vows of the tantrikas. For instance, eating after midday is forbidden for fully ordained monks while it is not forbidden for ordinary monks and lay-practitioners. In Khenpo Kunpal's commentary, 'established rules' refer to the prohibitions and obligations of monks and fully ordained monks, rules that Buddha Śākyamuni specifically proclaimed as training for the ordained saṃgha.

A 'misdeed or negativity of violating a natural law' [rang bzhin gyi kha na ma tho ba] refers to actions that are misdeeds in and of themselves, unwholesome actions, regardless of whether or not the Buddha made any specific rule against it. This refers to the 'ten non-virtuous actions' [mi dge bcu] such as killing, stealing, sexual misconduct, lying and the like, actions that are naturally negative, not simply rules of training for followers of the Buddha.

According to the conversation between the Buddha and the nāga king Sāgara, beings who commit the downfall of violating a natural law, like committing any of the ten non-virtuous actions, take rebirth in the ocean as nāgas. In addition, practitioners who commit the downfall of violating an established rule, for instance breaking any of the prātimokṣa precepts, bodhisattva precepts or vows of secret mantrayāna, are also reborn in the ocean as nāgas. The nāgas are part of the animal realm.

Text section 114 / stanza 17:

Any being who takes rebirth in *the three lower realms* [ngon song gsum] has no opportunity to practice virtue. The three lower realms are the hell realm, the hungry ghost realm, and the animal realm. Beings in the lower realms continuously commit negative deeds. They have neither the thought, the capability nor the motivation to practice virtue.

The beings in the lower realms are endowed with all five afflictions, with the affliction that led to their rebirth in the specific realm being the most predominant. Anger [zhe sdang] is the main cause for taking rebirth in the hell realm; stinginess [ser sna] and

jealousy [phrag dog] lead to rebirth in the realm of the hungry ghosts, the preta realm; and ignorance or delusion [gti mug] results in rebirth in the animal realm.

Animals constantly create negative karma because they must kill to stay alive. Bigger animals eat smaller ones. Pretas are tormented by strong covetousness [rnab sems]. Although some pretas are said to be as wealthy as the mythological universal monarchs, they still want to possess everything they see. Other pretas such as those of the Gyalpo-class [rgyal po] are very deceitful and very clever at bringing harm to beings. They are tormented by such strong jealousy that they cannot bear the success and happiness of others. The pretas who belong to the Tsan-class [gtsan] are very vicious and aggressive. Mainly tormented by anger and harmful intentions [gnod sems], they always wish harm to others. They cannot help causing trouble to beings. Beings in the hell realms are tormented by anger. Their entire perception is angry and fearful. For these reasons, rebirth in any of the three lower realms makes dharma practice and virtuous activity virtually impossible.

Text section 115 / stanza 18:

On the other hand, we have the perfect chance to readily practice the dharma since we have obtained this precious human body endowed with all the eight freedoms and ten advantages. Nevertheless, instead of practicing virtue with body, speech and mind to the best of our abilities, we constantly engage in non-virtue. This will certainly lead to rebirth in the three lower states of saṃsāra, where we will have no chance at all to practice virtue [dge ba sgrub pa'i go skabs med]. Ignorant about virtue and non-virtue, we will commit various kinds of non-virtue. In addition, we will be tormented by suffering, and also will be accumulating the causes for further future suffering. Such is the power of negativity [sdig pa'i stobs].

Text section 116 / stanza 19:

If one has accumulated the karma to take rebirth in the lower states of saṃsāra, this fruition of former negativity cannot be prevented or avoided. Your own negative deeds will propel you into these *unfortunate states* [ngan'gro]. We have all committed *various forms of severe negative deeds* [sdig pa chen po sna tshogs pa] such as powerful downfalls [ltung by stobs ldan] and so on. Due to that we will *fall gradually* [brgyud mar ltung ba] further and further down ['og nas 'og tu]; first into the animal realm, then into the preta realm and then into the hell realm, only to end finally in the avīci hell.

For as long as our negative deeds [sdig pa] are not completely exhausted or purified, we cannot escape from the lower realms or from the residual karma [las kyi lhag ma] of

that negativity. Without even the chance to practice virtue there, we will constantly amass non-virtue.[55] How can we ever manage to escape these miserable states?

Text section 117 / stanza 20:

A famous story demonstrating an 'example of unlikeliness' [brtag pa mthar bzung gi dpe] or an 'example of something that is utterly impossible' [yongs mi srid pa'i dpe] or 'remotely possible' [srid pa tsam yin gyi] is the story of the turtle who sticks its neck through a yoke floating in the vast ocean. This example of unlikeliness is used to illustrate the rarity of the precious human rebirth.

Most human beings are simply not aware of the rarity of their human existence and lead a life which Buddhist masters call the life of 'a mere human body' [mi lus tsam po pa]. Not knowing how to practice virtue such people spend their lives like animals, under the sway of afflictions. They do not know what conduct to adopt and what to avoid. They constantly commit all kinds of negative deeds [sdig pa chen po]. Considering the degree of harm and suffering humans inflict upon each other, they are far worse than animals. The Buddhist masters refer to such humans as 'destructive human bodies' [mi lus byer bo che]. Only those who practice the dharma have actually acquired a precious human body fully endowed with the freedoms and advantages [dal 'byor mi lus rin po che].

Text section 118 / stanza 21:

In stanza twenty-one Śāntideva, speaking of the horrible consequences of non-virtue, again stresses the need to practice virtue right now, on the spot. In particular, there is no non-virtue or negative deed [sdig pa] that compares to anger. A single moment of anger can destroy the virtues amassed throughout one thousand aeons. Developing a negative attitude toward the three jewels, toward the root-guru or toward a bodhisattva, has horrible consequences. These results do not come about as a punishment [chad pas bcad pa] or because the three jewels, the root-guru or the bodhisattva have become offended or are angry, but maintaining a negative attitude toward a bodhisattva or committing any negative action against him or her destroys or harms the happiness of all sentient beings. The resulting tremendous negative karma is accumulated because harming the bodhisattva brings harm to all sentient beings.

Any delay or obstacle caused to the bodhisattva's perfect enlightenment prolongs the inconceivable suffering of infinite beings. A bodhisattva has no intention or activity other than freeing all sentient beings from their suffering and placing them on the level of complete enlightenment. Once a bodhisattva has attained actual and perfect enlightenment, he or she will truly be able to work for the benefit of beings. Therefore,

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[55] In the term 'constantly amass' [nye bar bsags], 'constantly' [nye bar / rtag pa / rgyun du] can also connotes 'certainly' or 'for sure' [tan tan] as well as 'swiftly' [mgogs pa] and 'many' [mang po].

there is no greater negativity than preventing or delaying a bodhisattva from attaining enlightenment.

A bodhisattva is striving toward a state of complete enlightenment and is acting according to the natural laws of the natural state. A buddha [sangs rgyas] is someone who has actualized the natural state as it truly is. He has 'awakened' [sangs] from the sleep of ignorance and 'unfolded' [rgyas] all inherent qualities. All his activities are an expression of the natural state. Therefore, thoughts and emotions of anger against sublime beings are not in harmony with the natural way of things [dngos po gnas lugs dang mi mthun pa]. The state of buddhahood is the state of 'unexcelled bliss' [bde ba bla na med pa] and is the actual essence [ngo bo] of all sentient beings. Being in opposition to sublime beings means to be in opposition to one's own essence and naturally leads to suffering.

Someone who develops a negative attitude against a bodhisattva will take rebirth in hell for as many aeons as the duration of the negative attitude. The duration of a negative attitude is measured in *ultimate split seconds* [dus mtha'i skad cig ma]. One ultimate split second is the duration of one finger snap divided by sixty-four. The person will dwell in hell for a number of aeons equal to the number of ultimate split seconds within the continuity of the negative attitude. Such terrible consequences arise from developing a negative attitude toward a bodhisattva. A person who develops such an attitude must remain in the avīci hell realm for a very long time with no hope of liberation. That the consequences of physically or verbally abusing a bodhisattva are much more severe than merely mentally bearing ill-will against a bodhisattva is needless to mention.

Another way to describe a negative action considers *the time-span it takes to complete such an action* [bya rdzogs skad cig ma]. Any being who has committed a severe negative deed, like any of the five crimes of immediate retribution,[56] who has carried the action to completion, from beginning to end, will take rebirth in the avīci hell for a very long time. The *time-span it takes to complete such an action* is applicable to any action or event that has a beginning and an end. It can describe an infinitely long time-span such as the development and destruction of a universe, which includes the 'aeon of development' [chags pa'i bskal pa], the 'aeon of abiding' [gnas pa'i bskal pa], the 'aeon of

56 The five crimes with immediate retribution [mtshams med lnga] are (1) killing one's father [pha gsod pa], (2) killing one's mother [ma gsod pa], (3) killing an arhat [dra bcom pa gsod pa], (4) creating a split in the saṃgha [dge 'dun gyi dbyen byed pa] and (5) malevolently causing a tathāgata to bleed [de bzhin gshegs pa'i sku la ngan sems kyis khrag 'byin pa]. Among the five crimes with immediate retribution the most severe downfall is to create a schism in the saṃgha. If the minds of the saṃgha members are agitated, this agitation will prevent them from engaging in concentration [bsam gtan], study [thos pa], recitation [kha ton] and so forth. Their mindfulness [dran pa] will deteriorate and they will not be able to reach the liberation of enlightenment. The karmic ripening [rnam smin] of having caused a schism in the saṃgha is to take rebirth in the avīci hell for at least 'one intermediate cycle' [bar bskal gcig / bar gyi bskal pa gcig].

destruction' ['jig pa'i bskal pa] and the 'aeon of emptiness' [stong pa'i bskal pa]. The term can describe the time-span from birth to death, from morning to evening, from beginning to drink a cup of tea until the completion of this act and so on.

Though the misdeed itself might take only a short span of time to complete, the suffering in the avīci hell realm will last for 'one great aeon' [bskal chen gcig], which consists of eighty 'intermediate cycles' [bar bskal / bar gyi bskal pa]. At the very least one will dwell there for 'one intermediate cycle' for every 'ultimate split second' [dus mtha'i skad cig ma] of the misdeed or negative mind-set.

Text section 119:

A minor cause can bring about a great result or fruition. It takes only a second to pull the trigger of a gun and cause the death of a human being. Though the period of the crime is short the karmic consequences of such a deed are severe. One might have to suffer in the hell realms for an entire intermediate cycle.[57] Since we have been circling within saṃsāra since time without beginning, we have no way to fathom how much virtue or non-virtue we have accumulated. We have no means of knowing how much negative karma has already been exhausted or purified, or how much suffering still awaits us in this and future lifetimes. The phrase *we do not know how much (negative karma still) remains in our minds* [ci tsam zhig rang rang gi rgyud na med] implies that we certainly have a great deal of negative karma in our mind-streams.

Text section 120:

Putting aside the fact that we still have considerable negative karma that has not yet ripened, in this present life itself we are constantly generating negative karma through our negative thoughts [rtog ngan] and negative intentions, from the moment of our birth until our death. We may rest assured that this negative karma will also certainly ripen. If we contemplate all of this, we will come to understand how difficult it is to prevent rebirth in the hell realms. Moreover, once we have been reborn there, liberating ourselves from these states of continuous torment will be extremely difficult.

Text section 121:

This quote from the *Abhidharma-koṣa-kārikā* explains how the ripening of one's karma, one's actions, is experienced. We can distinguish four ways of karmic ripening: 1) karma experienced within this life [mthong chos myong 'gyur gyi las], 2) karma experienced after taking rebirth [skyes nas myong 'gyur gyi las], 3) karma experienced in subsequent lives [lan grangs gzhan la myong 'gyur gyi las / de phan chad du myong ba'i las], and 4) karma not certain to be experienced [myong bar ma nges pa'i las]. The first three

[57] For details on the term 'intermediate cycle' see chapter one, Khenpo Chöga's commentary to text section 39.

types of karmic ripening will certainly be experienced [myong par nges pa rnam pa gsum] while experiencing the fourth type of karmic ripening is uncertain.

The ripening of karma, the law of cause and fruition, follows a particular sequence. The fruition of whichever actions are the *most grave* [lci gang],[58] positive or negative, will be experienced first. Next will be experienced the fruition of whichever actions are *the closest* [nye ba gang], meaning whichever deeds, positive or negative, were accumulated closest to death ['chi ba la nye ba'i bsags pa'i las]. Then one will experience the fruition of whichever deeds are *most habitual* [goms pa gang],[59] those positive or negative actions one has become accustomed to for a long period of time. And finally one will experience the ripening of one's former actions, positive or negative, *whichever were done first* [snga ma snga ma], meaning in their temporal sequential order [dus kyi rim pa].

If in this life or in past lives one has already exhausted all of the *most grave* [lci gang] karma, the next life will be determined by the virtues or misdeeds committed *closest to* [nye ba gang] or even at the very moment of death. Our thoughts at that time are most crucial. If one is able to develop heart-felt bodhicitta at the moment of death, one will certainly not go to the three lower realms.

Once a daughter and her mother fell into the river Ganga. The mother, while she was drowning, thought only about saving her daughter; the daughter thought only about saving her mother. Neither thought about saving her own life, and they both drowned. However, due to the merit of their benefiting intention, they were born in the god realms. Since such a noble attitude has such power, it is needless to mention that the power of bodhicitta endowed with the aspect of compassion and wisdom-knowledge is infinitely greater.

If all karma accumulated close to death has also been exhausted, one's karmic experience will be dominated by old habitual patterns, whatever deeds are *most habitual* [goms pa gang], accumulated over many lifetimes.

Finally, if even all these habitual patterns have been exhausted, one will experience the ripening of all one's former actions, *whichever were done first* [snga ma snga ma], one after the other, in the same sequence as they were committed. In this way, our former actions, our karma, will never be lost.

The four ways of karmic ripening can be explained as follows: (1) Karma experienced within this life [mthong chos myong 'gyur gyi las] refers to powerful actions committed in this very lifetime the results of which are experienced also in this very life [tshe 'di la bsags pa'i las 'bras tshe 'dir myong ba].

Such actions are, for example, to help or harm someone immediately upon their emergence from the samadhi of loving-kindness, the samadhi free from afflictions; or

58 shugs che shod

59 bag chags che shod

to commit powerful actions, with a particular positive or negative attitude, towards a formidable or perilous object, such as the Buddha or the saṃgha.

A 'special motivation' [bsam pa khyad par] and a 'special object' [zhing gi khyad par] are required for the accumulation of a karma where the results are experienced within this life [mthong ba'i chos la 'bras bu myong ba can gyi las]. Such 'perilous objects' [yul gnyan po] are: a) a field of qualities, b) a field of benefit, and c) a field of those who suffer.

a) A 'field of qualities' [yul yon tan can gyi zhing] refers to the three jewels [dkon mchog gsum], bodhisattvas [byang chub sems dpa'], śrāvaka-arhats [nyan thos dgra bcom pa], noble beings ['phags pa'i gang zag], and so forth.

b) A 'field of benefit' [phan 'dogs pa'i zhing] refers to one's own father and mother, to those who expound the dharma [chos 'chad mkhan], to those who instruct us in the ways of the world ['jig rten gyi lugs srol lab mkhan], to teachers [slob dpon / dge rgan], and to those who teach us any kind of positive quality [yon tan lab mkhan].

c) A 'field of those who suffer' [sdug bngal ba rnams kyi zhing] refers to travelers from far away [thag ring gi 'gron po], to those who are suffering from a long-term disease [yun ring gi nad pa], to those who have many enemies, and to those who are in miserable conditions of extreme poverty, and so forth

To help or to harm any of these three sensitive or perilous objects creates powerful karma. For example, to strike one's father or mother is a greater misdeed than striking thousands of ordinary people. If one harms any such sensitive or perilous object, the negative karma will ripen within this lifetime.

On the other hand, making offerings to the Buddha, the bodhisattvas, or the arhats; paying respect to the guru [bla ma]; making offerings to those who meditate on loving-kindness; paying respect to one's parents; helping those who are ill; and helping travelers from far away are all actions that will generally ripen in this very life.

(2) Karma experienced after taking rebirth [skyes nas myong 'gyur gyi las] is karma that will definitely be experienced in the next life [skye ba phyi ma la nges par myong bar 'gyur ba'i las], such as the five crimes with immediate retribution or the five secondary crimes with immediate retribution. In addition, powerful aspirations will definitely ripen in the next life.

(3) Karma experienced in subsequent lives [lan grangs gzhan la myong 'gyur gyi las / de phan chad du myong ba'i las] refers to karma which will be experienced in future lifetimes other than the next. This type of karma might ripen in the future; not in this or the next lifetime, but maybe in the third or even countless lifetimes later.

(4) Karma not certain to be experienced [myong bar ma nges pa'i las] is karma which, although accumulated, is not certain to ripen at all if its respective remedy has served as an effective antidote and purified it. This karma refers to minor deeds.

Text section 122:

In his commentary on the quote from the *Abhidharma-koṣa-kārikā* Khenpo Kunpal does not comment on the fruition of those actions that are the *most grave* [lci gang],[60] positive or negative, not mentioning that these actions will ripen first.

Sometimes those who have committed severe negative actions will nonetheless experience a fortunate rebirth due to former virtue. Sometimes diligent practitioners may experience an unfortunate rebirth due to former misdeeds. No one can ever be certain that all former karma has been either purified through confession or exhausted through having experienced it.

Often beginners do not understand that even good practitioners must also experience sickness and obstacles. This is not the result of dharma practice but the manifestation of their former misdeeds. Therefore, do not become discouraged by any kind of obstacles that arise when you are practicing the dharma.

Even a good dharma practitioner might have to experience a brief rebirth in the hell realms due to his or her former negative deeds. Merely practicing the dharma in this lifetime, even throughout one's entire life, does not guarantee that one will be freed from rebirth in the lower realms. Although a good practitioner might need to briefly experience the hell realms due to the ripening of past karma, because of the power of his or her bodhicitta practice, liberation will come as swiftly as a silken ball [dar gyi pho long] thrown on the ground bounces back. Should you find yourself in the hell realms, by developing genuine bodhicitta for a single instant, you will be liberated that very moment. A practitioner who has realized the view of emptiness will perceive the horrible manifestations of the hell realms as a display of his mind. Recognizing his buddha-nature, the essence of his mind, he will be liberated right then and there.

Once a bodhisattva has reached the first bodhisattva level [sa dang po], he or she will never fall into the lower realms through the power of former negative actions. Such bodhisattvas are free from the power of dependency [gzhan dbang]. If, however, they decide to take rebirth in any of the lower realms in order to benefit beings, they have the freedom, the independence [rang dbang] and the capacity to do so.

Text section 123 / stanza 22:

You might foolishly think that you have already exhausted your negative karma by having experienced the ripening of all your former negative actions in former lifetimes. You might think that now, since you have achieved human rebirth, your negative karma has therefore been exhausted, and you will certainly reach liberation from saṃsāra, without falling back into the three lower realms. However, you must understand that karma does not proceed in a linear fashion.

Text section 124 / stanza 22:

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60 'Most grave' also connotes 'the strongest' [shugs che shod].

The reason is that although you have already experienced so much suffering in the lower realms, your karma has not been exhausted since you continued to produce and accumulate negative karma during your rebirths in the lower realms. While in the lower realms you committed many negative deeds: harboring harmful intentions [gnod sems], harboring anger [khong khro], killing [srog gcod pa] and so forth. For this reason people actually sink from one lower state to another, 'going from low to lower' ['og nas 'og tu 'gro ba].

One type of karmic result is called 'a result that is concurrent with its cause' [rgyu mthun gyi 'bras bu]. For instance, killing is said to lead to a short life for the killer. Stealing is said to lead to poverty for the thief. There are two aspects to this type of karmic result:

a) A result concurrent with its cause in regard to experience [myong ba rgyu mthun gyi 'bras bu]. This means that although a being has now been liberated from the hell realms, it must still experience within the human realm a suffering similar to the suffering of the hell realms.

b) A result concurrent with its cause in regard to behavior [byed pa rgyu mthun pa'i 'bras bu]. This refers to habitual patterns [bag chags]. Through one's negative patterns of harboring harmful intentions, anger and killing, one has been reborn in the lower states, where one still continues one's negative deeds due to the power of habit. Text section 124 describes a karmic fruition or result concurrent with its cause in regard to behavior.

Khenpo Kunpal mentions a hawk and a wolf as exemplifying beings of the three lower realms who constantly accumulate negative karma simply by trying to stay alive. They cannot avoid constantly creating the causes for future rebirth in the lower realms.[61]

Text section 125:

All direct or obvious fields of knowledge [shes bya mngon gyur rnams] can be established through 'the validity of direct perception' [mngon sum tshad ma; skr.

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61 The translator has thus far been unable to satisfactorily discover the precise story of Punavarsu [nabs so] and Aśvaka ['gro mgyogs], despite consulting many eminent Tibetan scholars. The Vinaya ['dul ba gleng gzhi] mentions Punavarsu and Aśvaka, as two monks who displayed undisciplined behavior. Their names occur in descriptions of 'the thirteen secondary defeating offenses' [lhag ma bcu gsum], as those monks who for the first time committed 'the secondary defeating offense of upsetting householders' [khyim sun byin pa'i lhag ma]. These two monks belong to 'the group of six' [drug sde; skr. ṣaḍvārgika], who are famous for their continuous display of wayward behavior. Since their conduct led the Buddha to establish clear rules, however, they ultimately proved to be of benefit to the saṃgha. They are: 1) Nanda [dga' bo], 2) Upananda [nye dba'], 3) Punavarsu [nabs so], 4) Chanda ['dun pa], 5) Aśvaka ['gro mgyogs] and 6) Udāyī ['char ka]. A Punavarsu and an Aśvaka are also mentioned in *sangs rgyas bcom ldan 'das kyi rnam thar*, pages 331, 333, 397.

pratyakṣa-pramāṇa]. All hidden fields of knowledge [shes bya lkog gyur rnams] can be established through 'the validity of deduction' or 'the validity of implicit inference' [rjes dpag tshad ma; skr. anumāna-pramāṇa]. All the most hidden fields of knowledge [shes bya shin tu lkog gyur rnams], as for instance the law of karma, of cause and effect [las rgyu 'bras], can only be established through 'the validity of scriptural authority' [lung gi tshad ma; skr. āgama-pramāṇa]. Since the words of the Buddha, as preserved in the Buddhist scriptures, are words of truth, we can rely on them in order to understand the law of karma, of cause and effect.

Buddhism teaches 'four principles of reasoning' [rigs pa rnam pa bzhi]:[62] 1) the principle of reality [ngo bo chos nyid kyi rigs pa; skr. dharmatā-yukti]; 2) the principle of efficacy [bya ba byed pa'i rigs pa; skr. kāryakāraṇa-yukti]; 3) the principle of dependency ['bras bu ltos pa'i rigs pa; skr. apekṣā-yukti]; and 4) the principle of valid proof ['thad pa sgrub pa'i rigs pa; skr. upapattisādhana-yukti]. It is said that karma can also be established through the last of these four principles, the principle of valid proof.

These four principles of reasoning constitute a very extensive subject which cannot be exhaustively considered at this point. Therefore, we will define each one briefly :

1. The principle of reality: This reasoning is based on the natural conditions of things. For example, the natural condition [chos nyid] of fire is to be hot. Nobody can deny that fire is hot.
2. The principle of efficacy [bya ba byed pa'i rigs pa]: This reasoning focuses on causes [rgyu la ltos pa'i rigs pa], meaning it focuses on the causes that bring about certain consequences. This reasoning is based on the fact that 'if something exists, it will lead to something else' [gang zhig yod na gang zhig byung ba 'gyur ba]; and 'if this exists, then that must arise' ['di yod na 'di byung dgos]. A cause inevitably leads to a result [rgyu yod na 'bras bu byung dgos red]. For example, when the sun rises, darkness is dispelled.
3. The principle of dependency ['bras bu ltos pa'i rigs pa]: This reasoning focuses on the result, considering dependent production. A result or fruition ['bras bu] must always rely on a cause [rgyu la ltos dgos]. For example, without a mother, no child can be born. This reasoning is based on the fact that 'if something does not exist, it cannot lead to something else' [gang zhig med na gang zhig mi byung ba]. 'If this does not exist, that cannot arise' ['di med na 'di yong gi ma red].
4. The principle of valid proof ['thad pa sgrub pa'i rigs pa]: This reasoning uses the three former types of reasoning to refute wrong statements. For instance, if someone states, 'Fire is cold', the first principle of reasoning refutes this since such a statement contradicts the reasoning of reality, which is based on natural conditions. By means of 'valid proof' ['thad pa] one examines the correctness of a statement. This principle of valid proof uses 'the three means of valid cognition' [tshad ma gsum]: 1) the validity of direct perception [mngon sum tshad ma; skr.

[62] See *Reason's Traces*, pages 320-322.

pratyakṣa-pramāṇa], 2) the validity of deduction / inference [rjes dpag tshad ma; skr. anumāna-pramāṇa] and 3) the validity of scriptual authority [lung gi tshad ma; skr. āgama-pramāṇa].

Valid cognition [tshad ma] and reasoning [rigs pa]:

The term 'valid cognition' or 'validity' [tshad ma] refers to knowledge that is free from error [nor ba med pa'i shes pa], knowledge that is without deceit [mi bslu ba'i shes pa / bslu ba med pa'i shes pa]. Valid cognition is like an absolute measure [gnam thig / tshad ma], valid for everyone at all times. For example, Greenwich Mean Time is valid all over the world. The word 'valid cognition' also has the connotation of 'truth' or 'being true' [bden pa]. It can also mean 'measure of truth' [bden pa'i tshad]

Some sources identify 'four types of valid cognition' [tshad ma rnam pa bzhi]: 1) valid cognition of direct perception [mngon sum tshad ma], 2) valid cognition of inference [rjes dpag tshad ma], 3) valid cognition of scriptural authority [lung tshad ma], and 4) valid cognition demonstrated through examples [dper nyer 'jal kyi tshad ma].

1) Valid cognition of direct perception refers to cognition that is directly experienced through perception. For instance: Seeing a white shell [dung dkar po] and stating that it is 'a white shell'. This cogniton is without error. It is a direct cognition that identifies 'a shell' [dung 'dzin mngon sum gyi shes pa].

2) Valid cognition of inference refers to deduction. Where there is smoke there must be a fire.

3) Valid cogniton of scriptural authority refers to the statements of the Buddha such as the teaching on the four noble truths and so forth.

4) Valid cognition demonstrated through examples: A statement such as: "A vase does not truly exist" [bum pa bden pa grub pa ma red] is backed up by an example such as: "It is like a reflection in a mirror" [dper na me long nang gi gzugs brnyan lta bu red]. Based on an example a meaning is demonstrated.

These four types of valid cognition can be condensed into the first two: valid cognition of direct perception and valid cognition of inference. These two types of valid cognition can be applied both to conventional truth [kun rdzob bden pa] and to absolute truth [don dam bden pa].

Valid cognition of conventional truth [kun rdzob tshad ma]:

There are two kinds of valid cognition to examine conventional truth [kun rdzob la dpyod pa byed pa la tshad ma gnyis /kun rdzob dpyod byed tshad ma gnyis]:

1) The valid cognition of impure saṃsāric perception [ma dag tshur mthong tshad ma] and 2) the valid cognition of pure vision [rnam dag dag gzigs tshad ma].

1) The valid cognition of impure saṃsāric perception [ma dag tshur mthong tshad ma]: This refers to the perception of an impure [ma dag] and saṃsāric [tshur mthong] mind, meaning 'what a saṃsāric being can perceive on this side' [tshur 'khor ba'i sems can

rnams gyis mthong thub pa]. The minds of saṃsāric beings are impure because they are contaminated by afflictions [nyon mongs pa] and ego-clinging [bdag 'dzin].

Beings with such a mind-frame can access both the 'valid cognition of direct perception' [mngon sum tshad ma] and the 'valid cognition of inference' [rjes dpag tshad ma]. These types of valid cognition analyse the impure [ma dag] and conventional [kun rdzob] world. Through these types of valid cognition, the nature of infinite purity [dag pa rab 'byams kyi gnas lugs] can never be established. These types of valid cognition can only be applied to what sentient beings can see. To identify a 'white shell' as a 'white shell' [dung dkar po la dung dkar po 'dzin pa] is the 'valid cognition of impure saṃsāric perception' [ma dag tshur mthong gi tshad ma].

2) The valid cognition of pure vision [rnam dag dag gzigs tshad ma]: The perception of Buddha's kayas and wisdoms [sangs rgyas kyi sku dang ye shes kyi snang ba] is a 'perception of infinite purity' [dag pa rab 'byams kyi snang ba], a 'perception of spontaneous presence' [lhun grub gyi snang ba]. This perception can never be understood by 'valid cognition of impure saṃsāric perception' [ma dag tshur mthong tshad ma]. Pure perception can only be understood by the 'valid cognition of pure vision' [rnam dag dag gzigs tshad ma]. 'Pure' [rnam dag] connotes a mind free from afflictions and ego-clinging. This is the outlook or perception of the Buddha, the bodhisattvas and the arhats.

This is also the pure perception of a yogin who, in his visualization practice [bskyed rim], perceives the world as a mandala of pure sight, sound and awareness. Nevertheless, in his pure perception, subtle dualistic fixations have not yet been purified. Therefore, his pure perception must still be classified as conventional truth [kun rdzob bden pa].

Nothing 'eternal' [rtag pa] can be established through the valid cognition of impure saṃsāric perception. All the fields of knowledge [shes bya] that such valid cognition can explain are impermanent [mi rtag pa]. Impure saṃsāric valid cognition cannot explain that Buddha's wisdom is eternal.

According to the interpretation of *Prajñā-pāramitā-abhisamayālaṃkāra* [sher phyin gyi dgongs pa ltar tu] Buddha's wisdom is eternal [sangs rgyas kyi ye shes rtag pa red]. Because within Buddha's own perception his wisdom does not change, his wisdom is eternal [sangs rgyas nang gi gzigs pa'i ngo la ye shes 'gyur ba med pas na rtag pa red]. This phrasing is very important. It says: "It is eternal due to the absence of change" ['gyur ba med pas rtag pa yin]. It does not say: "It is eternal because something is there" [zhig yod pas rtag pa yin]. Wisdom is not 'eternal' because of having a substance [dngos po yod pa'i rtag pa]. Wisdom is called 'eternal' because it is birthless [skye ba med pa], deathless ['chi ba med pa], uncompounded ['dus ma byas pa] and so forth. Buddha's wisdom is endowed with boundless kayas and qualities [sangs rgyas kyi ye shes la sku dang yon tan tshad med pa yod red].

Both of these two types of valid cognition—the valid cognition of impure saṃsāric perception [ma dag tshur mthong tshad ma] and the valid cognition of pure vision [rnam dag dag gzigs tshad ma]—belong to conventional truth [kun rdzob]. The first valid

cognition addresses 'impure conventional truth' [ma dag kun rdzob], impure phenomena, while the latter addresses 'pure conventional truth' [dag pa kun rdzob], pure phenomena.

Absolute valid cognition [don dam tshad ma]: There are also two types of valid cognition for examining the absolute [don dam la dpyod pa byed pa la tshad ma gnyis]: 1) valid cognition that examines the absolute conceptually [rnam grangs pa'i don dam dpyod pa byed pa'i tshad ma] and 2) valid cognition that examines the absolute non-conceptually [rnam grangs pa ma yin pa dam dom la dpyod pa byed pa'i tshad ma].

1) Valid cognition that examines the absolute conceptually [rnam grangs pa'i don dam dpyod pa'i spyad pa'i tshad ma / don dam dpyod byed tshad ma]:[63] Through analysis, one has reached a point of establishing that nothing truly exists. One reaches a point of thinking, "There is nothing there at all [ci yang med do]. There is neither this nor that. There is nothing whatsoever [gang yang mi 'dug]." An insight into the absence (of existence) has been obtained [med pa zhig rnyed 'ong gi red]. Although this approaches the 'absolute' [don dam], it has not arrived at the 'ultimate absolute' [mthar thug gi don dam]. The conclusion reached by 'valid cognition that examines the absolute conceptually' leads generally in the direction [phyogs tsam] of the absolute. It arrives conceptually [rnam grangs] at the absolute. The literal meaning of the term 'conceptually' [rnam grangs] is 'with delineation' [rnam grangs].[64]

This type of valid cognition is the view of the Svātantrika Mādhyamika school [dbu ma rang rgyud pa'i lta ba]. This view states that all phenomena appear as a conceptual perception [tha snyad gyi snang tshul] but that the natural state of all phenomena [chos thams cad kyi gnas lugs] is emptiness [stong pa nyid].

2) Valid cognition that examines the absolute beyond concepts [rnam grangs pa ma yin pa dam don la dpyod pa byed pa'i tshad ma]: When one really begins to understand that the true absolute [dam dam dngos ma] is beyond any position of 'it is' or 'it is not' [yod med pa'i mtha' las 'das pa], one arrives at the valid cognition that establishes the absolute with certainty. This valid cognition literally examines the absolute 'without delineation' [rnam grangs ma yin pa], with no concepts. On the absolute level all statements such as 'it is' [yod], 'it is not' [med], 'it is one' [gcig], 'it is many' [du ma] and so forth are equally pointless.

Any such statement is only partial [phyogs su lhung ba], having fallen into assuming a position. Some Buddhist philosophers hold firmly and constantly to the thought 'it does not exist' [med 'dzin dam 'bring nge ba]. However, this is simply another partial position. Other Buddhist philosophers hold firmly and constantly to the thought 'it exists' [yod 'dzin dam 'bring nge ba], another partial position.

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63 rnam grangs pa means grub mtha'

64 'Conceptual' [rnam grangs] also connotes 'concept' [tha snyad], 'temporarily' [gnas skabs] or 'system' [grub mtha']. (???)

One can describe the absolute with terms such as 'dharmadhatu' [chos kyi dbyings], 'Buddha' [sangs rgyas] or 'emptiness' [stong pa nyid]. Or one can say, "The absolute is beyond any elaborations such as the four extreme positions of 'it exists', 'it does not exist, 'it neither exists nor does not exist' or 'it both exists and does not exist'." Or you might say, "All elaborations belong to conventional truth, not to absolute truth. The absolute is beyond the reach of the intellect and cannot be examined by the intellect."

But this absolute truth can only be perceived by non-dual wisdom [gnyis med ye shes], also known as the 'wisdom of the Buddha' [sangs rgyas kyi ye shes]. Non-dual connotes the absence of object [yul] and subject [yul can]. If there is any subject-object dichotomy, then this cannot be the wisdom of the Buddha. The wisdom of the Buddha is beyond all terms [tha snyad] and labels [ming]. It is genuine [yang dag pa], unborn [ma skyes pa] and unobstructed [ma 'gags pa]. It cannot be expressed by words [brjod med].

This type of valid cognition is the view of the Prasaṅgika Mādhyamika school [dbu ma thal 'gyur ba] and it is also the view of the Great Perfection [rdzogs pa chen po]. The view of the Prasaṅgika Mādhyamika school states that phenomena and emptiness are a unity. All phenomena are the unity of being empty and apparent [snang stong zung 'jug].

Text section 126:

Khenpo Kunpal here raises a question: "If beings constantly develop anger within the hell realms, if they constantly accumulate negative karma and its ripening, then how could they ever possibly escape? Is that really the case?" Khenpo Kunpal subtly expresses his disagreement with such an interpretation by saying: *As I do not understand (the reason for) this interpretation, I request the scholars to carefully examine (this point)* ['di'i dgongs pa ji ltar yin ma shes pas mkhas pa rnams kyis legs par dpyad par zhu].

Looking at karma as incorporating only the period of dwelling in the hell realms ignores the infinite number of former lifetimes during which positive actions were also accumulated. The ripening of this positive karma should also provide an impetus that could propel beings out of their predicament in the hells. Conversely, if beings actually did nothing other than constantly generate negative karma while in the lower realms, an evil doer like Devadatta could never be released from the hell realms in the future, much less could he fulfill the Buddha's prophecy that he would become a pratyekabuddha.

Actually, it is only in the upper hell realms that beings can develop anger. Once one has arrived at the very lowest hell, at the avīci hell, one will be unable to develop thoughts of anger because of the overpowering intensity of suffering. Therefore, because no new negative karma can be created, even the suffering in the hell realms eventually comes to an end.

The term *level of instant karmic ripening* [rnam smin gyi sa pa] refers to the hell realms, where karma ripens immediately. Beings directly experience the ripening of the karma of anger as soon as the anger arises. The moment they develop a negative thought, at that very instant they experience its result [rnam rtog ngan pa zhig shar na lam bzang de'i

'bras bu myong gi 'dug]. In our world such is not the case. We experience the ripening of our karma with a delay.

When beings enter into the hell realms they immediately develop a lot of anger. Experiencing the instant ripening of this anger, they sink lower and lower into the different levels of the hells. Suppressed anger creates the cold hell realms and expressed anger creates the hot hell realms.

Beings will first be reborn in (1) the reviving hell [yang sos; saṃjīva]. In this first hell they experience a lot of fighting and killing and develop anger. Through this anger they sink further to the second hell, (2) the black-line hell [thig nag; skr. kālasūtra]. Then they continue through (3) the rounding-up and crushing hell [bsdus 'joms; skr. saṃghāta], (4) the howling hell [ngu 'bod; skr. rāurava], (5) the great howling hell [ngu 'bod chen po; skr. mahārāurava], (6) the heating hell [tsha ba; skr. tāpana], (7) the intense heating hell [rab tu tsha ba; pratāpana], until they finally arrive at (8) the avīci hell, 'the hell of ultimate torment' [mnar med pa; skr. avīci].

Once they have arrived in the avīci hell, beings are no longer able to develop anger. Caught in an unending agony of the most intense suffering, their minds are without thoughts and blank. (The opposite happens in the highest god realms. There, beings are thoughtless due to the extreme intensity of bliss.) After intolerable suffering has exhausted their misdeeds, the causes that led to this suffering, sentient beings in the avīci hell are eventually liberated.

We should also remember that the unceasing activity of the buddhas never forsakes a single being, not even those in hell, for a single instant. Due to the blessing power of the buddhas, these hell beings will eventually develop a virtuous thought and thereby take a higher rebirth.

Text section 127 / stanza 23:

According to one's diligence in practicing bodhicitta and the six transcendental perfections, there are three levels of attainment: 1) capturing the domain, 2) being able to awaken to the bodhisattva affinity, and 3) having no regret at the moment of death.

A practitioner of the highest diligence will *capture the domain in this life* [tshe 'dir gtan srid zin pa], meaning he or she will 'capture the dharmakaya domain in this very life' [tshe 'dir chos sku gtan srid zin pa]. This refers either to the attainment of complete enlightenment or to the attainment of the higher bodhisattva levels. If you want to reach these attainments in this very life, you must never be separate from the precious bodhicitta and you must practice the six transcendental perfections to the best of your ability.

A practitioner of mediocre diligence will obtain a human body in the next life and will be *able to awaken to the bodhisattva affinity* [byang chub sems dpa'i rigs sad thub pa]. This means that in the next life the practitioner will have a natural affinity for the Mahāyāna teachings. Because of this 'bodhisattva affinity', he or she will progress from entering into the primary stages of the path of accumulation [tshogs lam chung

ngu] through to the primary stages of the path of seeing [mthong lam chung ngu]. Thus, someone who accumulates great merit in this life will in the next life, from early childhood onward, feel great compassion and kindness for all sentient beings. This positive residual karma expresses itself as a natural affinity with the bodhisattva path.

A practitioner of lesser diligence will at least have *no regrets at the moment of death* ['chi khar 'gyod pa med] and will die in a happy state of mind. To reach any of these stages of attainment, you must by all means become accustomed to virtue [dge ba la goms pa].

The eight worldly concerns are habitual preoccupations that continually afflict ordinary people [so so skye bo]. They are the mental focus [dmigs yul] of worldly people ['jig rten pa] and are overcome only on attaining 'the path of seeing' [mthong lam], at which point the practitioner becomes a 'noble being' ['phags pa].

The eight worldly concerns ['jig rten chos brgyad] are: gain [rnyed pa] and loss [ma rnyed pa]; fame [snyan] and disrepute [mi snyan]; praise [bstod pa] and blame [smad pa]; pleasure [bde ba] and pain [mi bde ba]. These eight points describe the egocentric goals and fears of a worldly person. A person who pursues egocentric aims in thought and deed is not following the Buddha's teachings. Being motivated by personal gain, fame, and so on, you are inwardly an ordinary worldly person, regardless of your outward appearance. Being motivated by the eight worldly concerns takes one far from the practice of the Mahāyāna path, let alone the Vajrayāna path.

Not only are these worldly concerns difficult to accomplish and hold on to, but even if one manages to do so, they lead only to a meager fruition. The dharma, on the other hand, is easy to accomplish, easy to practice and leads to a great fruition. People who pursue the eight worldly concerns instead of the dharma are really mistaken in their choice. On the path of distraction they *waste their human life* [mi tshe stong zad] and deceive themselves, falling into a *great deception* [bslu tshab / bslu tshab che bar / mgo skor tshab chen po].

Text section 128

'Objects' [yul] here refers to the five objects of sense pleasures ['don yon lnga] which are skilled in deception [bslu brid mkhas pa/ mgo skor btang bar mkhas pa]. A practitioner must not follow after them. Our minds are feeble [rig pa col chung], lacking power [nus pa med pa], as fickle as a flag in the wind. Do not let your mind fall into the dependency [gzhan dbang] of stupidity. Keep your mind independent [rang dbang] by knowing what to do and what to avoid. Develop heedfulness [bag yod] and practice the genuine dharma. Practice the dharma in a way that brings you to certainty about your practice.

Text section 129 / stanza 24:

I understand that I have fallen into *self-deception*, that I am utterly deluding myself [rang gis rang shin tu bslus] by not making use of the unique chance presented by attaining the precious human body. No one is deluding me except myself. This is the

greatest stupidity of all [rmongs tshab ches che ba].[65] Though I know it to be like this, nonetheless, I still pursue gain and fame just like an antelope that, fooled by a mirage [smig rgyu'i chu], wanders deeper and deeper into the desert, following the mirage and eventually dies for lack of water.

Sense pleasures ['dod yon] fool us with the promise of happiness and satisfaction. But once we have enjoyed a sense pleasure, suffering inevitably accompanies our enjoyment. Perceiving a desirable sense object, we expect it to give us pleasure. Once we have enjoyed it, we realize that the so-called pleasure was merely a fleeting sensation that quickly disappeared and left us with nothing but a memory. If we analyse this carefully we understand that our expectation [re ba] of pleasure made us run after the object. Once the desired object was enjoyed, the expectation vanishes along with the pleasure. Thinking that the enjoyment of the five sense pleasures ['dod pa'i yon tan lnga] grants happiness [bde ba] is as foolish as an antelope chasing a mirage of water.

This continued craving for sense pleasure and pursuit of the eight worldly concerns causes us to become *faint-hearted* and to *shy away* from practice. We think we cannot practice the dharma, and this leads us into one of the three types of laziness [le lo gsum], which are: 1) the laziness of being attached to negative actions [bya ba ngan zhen gyi le lo], 2) the laziness of shying away from a task [sgyid lug gi le lo], and 3) the laziness of disrespecting or devaluing oneself [rang la brnyas pa'i le lo]. Laziness [le lo], the opposite of diligence [brtson 'grus], is a mind-set that is not enthusiastic about practicing virtue [dge ba la mi spro ba'i sems].

'The laziness of being attached to negative actions' refers to the energy we display when it comes to non-virtuous activities such as doing business, pursuing gain and fame, entertaining ourselves, gossiping, and so forth. 'The laziness of shying away from a task' means believing that you are not able to live up to the task. You are discouraged [yid chad] and do not even try to begin, much less to follow through. 'The laziness of devaluing oneself' refers to low self-esteem, when one does not respect or trust oneself.

Khenpo Kunpal mentions that the pursuit of sense pleasure and the eight worldly concerns leads practitioners to fall under 'the laziness of shying away from practicing the dharma'. We think, "Someone like me cannot practice the dharma." Thus, we

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[65] Regarding the phrase *the greatest stupidity of all* [rmongs tshab ches che ba]: There is defiled stupidity [zag bcas kyi gti mug] and non-defiled stupidity [zag pa med pa'i gti mug]. Defiled stupidity is accumulated by ordinary sentient beings [so so'i skye bo]. Non-defiled stupidity is accumulated by bodhisattvas who dwell on the beginning bodhisattva levels like the first and second. Since they are not completely enlightened, they still act from stupidity, creating karma and saṃsāra. Generally the Tibetan term defiled [zag bcas] means 'endowed with falling down' and connotes 'falling into saṃsāra' ['khor ba la zag pa]. Until the seventh bhumi, bodhisattvas retain subtle obscurations of affliction [nyon sgrib]. Even a bodhisattva on the tenth level still retains subtle obscurations of cognition [shes sgrib].

become *faint-hearted* and discourage ourselves [yid chad]. We do not even try to begin to practice and we have all sorts of excuses for why we cannot practice.

The phrase *opportunity* or fortune *to practice the dharma* [chos skal] means the 'chance to practice the dharma' [chos bya ba byed pa'i skal ba]. If you are disheartened and shy away from practicing the dharma, you are cutting yourself off from your own chance to practice. You do now have the unique opportunity to study the dharma, to contemplate the teachings and to meditate upon them. You must muster the courage and confidence that you are able to practice. As bodhisatttvas we not only need the courage to practice bodhicitta and the six transcendental perfections, but we must also have the courage to inspire others to practice the Mahāyāna path. If we continuously discourage and put ourselves down [rang gis rang brnyas byed pa / mthong chung byed pa], thus depriving ourselves of this difficult to find opportunity, we will continue to waste our human life. We will only be leading ourselves to the lower realms.

Text section 130 / stanza 24:

The time of death is when we have to face the actions we have accumulated in this life. We become clearly aware of what wrong we have done and what chances we have missed. Since it is too late to correct or improve anything, we die with great regret and fear in our hearts. At that time, even ordinary people wonder whether or not there is a life to come. They wonder if everything simply ends when they perish, or if they will be caught up in another life with the consequence of their deeds ahead of them. The thought that we simply cease to exist, that we become nothing, is very frightening; the thought that we have to suffer the consequences of our misdeeds is also frightening. Such a mind-set of regret about a wasted life and fear of what lies ahead has a very negative influence on our next rebirth. Even good practitioners must take care to be free of regrets at the moment of death. It is very crucial to die without regret or fear. Regret about a wasted life, moreover, leads to anger as one becomes angry and dissatisfied with oneself.

Such an intensive negative state of mind leads to a very bad rebirth. This is exactly what was discussed in text sections 121-122, as 'whatever (karma is accumulated) close (to death)' [nye bar gang]. Once we actually die, when our body and mind have separated and we have entered into the bardo, there is a moment where we have almost supernatural knowledge of our previous lives and of what lies ahead of us. At that point the bardo-mind [bar do'i rig pa] is many times more clearer than is our present mind right now.

At the moment of death we must remember our master's instructions about how to die, how to enter into the bardo, or how to attain enlightenment at the moment of death. According to one's capacity and the teachings one has received, a practitioner can either recollect his or her meditation deity, for instance Buddha Shakyamuni, Buddha Amitabha or Guru Rinpoche, or one can die while resting in the non-conceptual state, in the recognition of one's innate awareness.

Some people die in great pain or suffering. Even if they have not received many teachings or done much practice, if they just call out to the Buddha while they are dying, putting all their hopes in him, they will at least die with a virtuous mind-set. When a yogin of the Great Perfection dies in great pain and remembers the Buddha or Guru Rinpoche, this is called 'dying in the manner of the father Samantabhadra' [yab kun tu bzang po'i 'chi lugs]. For those yogins of the Great Perfection who die very peacefully, this is called 'dying in the manner of the mother Samantabhadri' [yum kun po bzang mo'i 'chi lugs].

Text section 131:

'Fire made from *ordinary* wood' [thal mal gyi shing / nam rgyun gyi shing] is not very hot when compared to *sandalwood* fire [stan dan gyi me], which is considered to be seven times hotter than 'ordinary fire'. The fire *at the end of time* [[dus mtha'i me], which is the 'fire that destroys an aeon' [bskal pa 'jig pa'i me], is seven times hotter than 'sandalwood fire'. The *fire of the hell realms* [dmyal me] is seven times hotter even than the 'fire at the end of time'.

Text section 132 / stanza 25:

Sensitive [gzhon sha can] here connotes 'youthful sensitivity' and means as sensitve as an infant's body, which is much more sensitive than the body of an adult. Similarly, the skin of hell beings is said to be very thin and sensitive, like the body of an infant.

The *guardians of hell* [dmyal bsrung] are only a deluded perception of mind [sems kyi 'khrul snang], they are not sentient beings [sems can].

Text section 133 / stanza 26:

Reflect on the unlikeliness of obtaining the precious human body endowed with the freedoms and advantages by contemplating on *its causes* [rgyu], by contemplating on it through *an example* [dpe], and by contemplating on it through a *numerical comparison* [grangs]. Details on these contemplations have been presented in chapter one, text sections 204-207.

The human body is like a *basis* [gzhi] or *ground* [sa cha] for accomplishing virtue. It has been obtained through the power of *meritorious coincidence* [stes dbang]. This basis enables us to attain the temporary happiness of the three higher states within saṃsāra and eventually the state of ultimate happiness, the level of buddhahood. Since we have obtained such a unique opportunity to practice the dharma, why would we lead ourselves again to the hell realms? It makes no sense. At this point of time, we have not fallen under the power of madness and delusion [smyo 'khrul], but are knowledgeable and clear-minded. We know about karma, the law of cause and effect. We know which conduct we should adopt and which we should abandon. We know what will bring us benefit and what will bring us harm. Having gained all this knowledge, why are we not practicing the dharma?

Such contemplations are all based on the acceptance of karma, the law of cause and effect [las rgyu 'bras]. Many people do not believe in a life after this one. In particular, the possibility of a rebirth in the lower realms seems very alien to them. People cannot accept the existence of hell realms. Actually, one will experience hell realms to the degree that one has accumulated negative deeds. A hell realm is not a place where 'bad people' have to go. Hell realms are individual experiences in beings' minds. Each being will have his or her own visions and perceptions of the hell realms, just as people experience their own nightmares. The experience of a nightmare occurs in the mind. Observe how your mental state during the day can influence your dream-life. If you have been traumatized by day, you are likely to have recurring nightmares.

Practitioners understand their daily perceptions to be no more real than dreams, while ordinary people experience their daily perceptions as solid and truly existing. The more we concretize our daytime perception, the more our dream perception will become solid. With such a frozen perception of reality, we will have a very concrete experience of the lower realms during our next life.

For as long as our mind continues 'to take material things as real' [dngos por 'dzin pa] it will experience the world as actually existing. If we can achieve an ongoing realization or insight of emptiness that collapses all fixations on the concreteness of material phenomena, then we will certainly not experience further rebirth, and consequently no hell realms. Having stablized the realization of emptiness, there is no one left to go anywhere and no place to go.

A perfectly enlightened buddha has completely realized that all phenomena lack any true existence [chos bden pa ma grub pa]. This is the perception of ultimate reality. If a practitioner trains in viewing the world as a dream, as something experienced but not truly existent, then slowly his or her fixation on the concreteness of things will collapse. This is a very good approach for beginning bodhisattvas to gain some actual understanding of emptiness [stong pa nyid]. If along with this training in the dream-like perception of things, qualities such as faith, compassion and bodhicitta are developed in the practitioner's mind, he or she is practicing correctly.

Once a bodhisattva has genuinely recognized the view of emptiness, buddha nature, he or she can only act virtuously. Such a bodhisattva will no longer be able to commit negative deeds [sdig pa]. As the recognition of emptiness, the buddha nature, becomes more and more stable, the eight worldly concerns become less meaningful. Such bodhisattvas are less prone to being carried away by the experience of pleasure or being depressed by the experience of suffering. Finally, at the ultimate level, they perceive all experiences as having the same taste [ro mnyam]. For such a practitioner, all fixations have collapsed and he or she is never separate from both absolute and conventional bodhicitta. His or her conduct manifests naturally as the six transcendental perfections. As the bodhisattva progresses through the ten bodhisattva levels, all innate qualities of the buddha-nature will naturally manifest. You should understand that the genuine recognition of emptiness is inseparable from bodhicitta.

Text section 134:

The question now raised is: "How can I know [ci shes na], what indication can I have, that will prove to me that I actually came into this life from the hell realms?" In fact, this is something we can only understand from the 'direct words of the Buddha' [sangs rgyas kyi lung]. When the Buddha was on the verge of entering into nirvana, he spoke to the great bodhisattvas such as Avalokiteśvara, Mañjuśrīghoṣa and others, "When those sentient beings who have a tiny connection with me, but who presently dwell in the hell (realms), are liberated from these (states), and when they (again) obtain a human body, then entrust them with the treasury of dharma, which I have accumulated throughout three incalculable aeons."

Thus did Buddha command the great bodhisattvas to teach the dharma to all sentient beings, particularly to those who had just emerged from the hell realms, those who were not dwelling in the human realms during the time when Buddha taught in India. From this teaching we can deduct that we most probably were dwelling in the hell realms while Buddha was teaching the dharma in India. We have most probably been born into this very life straight from the hell realms. We should now make the best use of this unique opportunity of having obtained a human body. We must practice the dharma with diligence and enthusiasm right now.

Text section 135 / stanza 27:

How is it possible that knowing all this, I do not practice the dharma constantly? Has someone put a spell on me with powerful vidya-mantras and thus stupefied me? That is certainly not the case. I myself have stupefied and deluded myself. Has someone rendered me mindless; can I no longer recognize what is beneficial and what is harmful? Has someone reduced me to the level of an animal, so that I cannot recognize what is of temporary benefit or harm and what is of ultimate benefit or harm? A characteristic of the human mind is the capacity to know what is benefical and harmful. I certainly do have such a human mind right now. I know exactly what is harmful and what is benefical for me. So why am I not acting on this knowledge?

Text section 136 / stanza 27:

When I look at myself, I see clearly that I have been neither stupefied through vidya-mantras nor rendered a mindless person. Nevertheless, I do not understand why I am acting so ignorantly. What has caused my deluded state of mind? Is there an agent inside of me causing this delusion? I know that I must practice the dharma, but there seems to be something inside of me that keeps me from practicing. There must be someone or something inside of me. I am sure of that. It is just that I have not so far identified who or what it is.

Text section 137:

The moment we fall under the power of afflictions we become heedless [bag med]. Therefore, heedfulness [bag yod] is being careful to avoid falling under the power of afflictions. During this entire contemplation we recognize afflictions [nyon mongs] as

the 'the enemy'. Afflictions are our 'enemies' because they cause us to go to the hell realms. Śāntideva provides us with many reasons for not relying on afflictions but for defeating them.

Text section 138 / stanza 28:

Having understood the uniqueness of a precious human rebirth, and therefore wishing to practice the dharma, I begin to wonder why I never actually begin to practice. What is it that hinders me from practicing and makes me waste my time? Examine yourself like this and try to detect what is hindering you. Is there someone inside of you keeping you from practice? If there is someone inside of you who causes you trouble, seek to identify him.

If you repeatedly scrutinize yourself in this manner, you will eventually identify the trouble maker. The trouble makers are *afflictions* [nyon mongs pa]. Afflictions arise due to ego-clinging [bdag 'dzin]. Afflictions are now identified as the enemy, hence the phrase *afflictions, the enemy*, literally 'the enemy of afflictions' [nyon mongs pa'i dgra rnams].

Hatred and craving are *the father and mother of existence* [srid pa'i pha ma zhe sdang dang sred pa]. This means that saṃsāra comes about through the two major afflictions of hatred and craving. Hatred is considered to be the father of existence and craving the mother of existence. These two are the major cause of saṃsāra.

The term *afflictions* refers to the 'six main afflictions' [rtsa ba'i nyon mongs pa drug / rtsa nyon drug], the 'twenty secondary afflictions' [nye ba'i nyon mongs pa nyi shu / nye nyon nyi shu] as well as the 'three' or the 'five mind poisons'.

The six main afflictions [rtsa nyon drug] are: 1) ignorance [ma rig pa], 2) desire ['dod chags], 3) aggression or anger [khong khro], 4) pride [nga rgyal], 5) doubt [the tshom], and 6) wrong views or wrong beliefs [lta ba].

The twenty secondary or subsidiary afflictions [nye nyon nyi shu] are: 1) anger [khro ba], 2) holding a grudge ['khon 'dzin pa], 3) concealment ['chab pa], 4) spiteful anger ['tshig pa], 5) jealousy [phrag dog], 6) miserliness [ser sna], 7) hypocrisy [sgyu], 8) pretense [g.yo], 9) haughtiness [rgyags pa], 10) resentment [rnam par 'tshe ba], 11) lack of a sense of shame [ngo tsha med pa], 12) lack of a sense of embarrassment [khrel med pa], 13) dullness [rmugs pa], 14) agitation [rgod pa], 15) lack of faith [ma dad pa], 16) laziness [le lo], 17) heedlessness [bag med pa], 18) forgetfulness [brjed ngas pa], 19) distraction [rnam g.yeng], and 20) lack of introspection [shes bzhin ma yin pa].

The three mind poisons [dug gsum] or the three afflictions [nyon mongs gsum] are: 1) desire ['dod chags], 2) aversion [zhe sdang] and 3) ignorance [gti mug]. The five mind poisons [dug lnga / nyon mongs dug lnga] are: 1) desire ['dod chags], 2) aversion [zhe sdang], 3) ignorance [gti mug], 4) arrogance [nga rgyal], and 5) jealousy [phrag dog].

Though I have now identified afflictions to be the 'real enemies', because they cause all my suffering, these 'enemies' are not beings with coats of mail, helmets and weapons.[66]

Text section 139 / stanza 28

Though afflictions such as anger, desire and stupidity are neither courageous nor wise, they are clever enough to enslave us. Afflictions are not diligent but are rather lazy. They are not knowledgable like a wise person [mdzangs pa] but are rather stupid. Nevertheless, these afflictions manage to enslave us. Even spiritual teachers [bla ma, skr. guru] are not entirely free from afflictions, let alone worldly people like politicians, bureaucrats, business people and so forth.

Text section 140:

Generally, although teachers and officials employ others in various kinds of work, they themselves are employed in the service of afflictions. *How is it possible* [ji ltar na] that these afflictions cause suffering to everyone? The energy people put into *intensely pursuing* [yongs tshol gyis] gain, fame and riches is truly amazing. Equally amazing is the degree of intense anger people develop in order to defeat their enemies, with no regard for their own lives and welfare. Everyone seems to be a slave of afflictions.

Text section 141 / stanza 29:

These enemies, these afflictions, *reside* [gnas bcas pa][67] in our minds in grand style like an important and *constant guest* [gnas 'gron] in a temple. Actually, afflictions cannot remain anywhere other than in our minds. Though we constantly try to appease and satisfy our afflictions in every possible way, they still constantly harm us. We are utterly tolerant of these enemies, of these afflictions, and do not become angry at them. Although we treat them well, they throw us into the hell realms again and again. Instead of waiting upon them and tolerating them, we should utterly uproot [rtsa med btang dgos] them.

By tolerating afflictions, we give them the space to run wild in our minds. This is a mistaken or *wrong tolerance* [gnas ma yin pa'i bzod pa]. A Mahāyāna practitioner must identify the afflictions as the 'enemy' [dgra ltar du 'dzin dgos]. These internal enemies of personal afflictions are the only enemies that Mahāyāna practitioners should fight. Similarly, an arhat, someone who has achieved the ultimate fruition of the Hīnayāna, has defeated his inner foe, his afflictions. To defeat and overcome one's personal afflictions is the most important task for any Buddhist. Tolerating afflictions is

66 A 'coat of mail' [dmag go can] is worn on top of an 'iron amor' [go khrab]. 'Helmet-banner' [go 'phrul can] is a small flag worn on top of a 'helmet' [rmog] and is regarded as the mark of a hero.

67 'To take up residence'.

practicing patience toward the wrong object, toward an *improper object* [gnas min pa]. If you are scolded, slandered, blamed or mistreated by others, you should exercise patience. However, never be tolerant of your afflictions; never allow them to govern your mind. This improper object of patience has been criticized [smad pa'i gnas] by the buddhas and bodhisattvas who call this 'perverted patience' [bzod pa phyin ci log pa]. This is the patience of fools.

Text section 142 / stanza 30:

The lord of the gods [lha yi dbang po] is Śakra [brgya byin] and the four *lords of the asuras* [lha min gyi dbang po] are Rāhu [sgra gcan], Kaṇṭhābharaṇa [mgul phreng can], (???) [rab gnon], and Vemacitrin [thag zangs ris]. These gods and their entourages are considered to be the most powerful warriors in this world-system. Though they can easily destroy my body and my possessions, these mighty gods and asuras do not have the power to lead or to place me in the fires of the avīci hell realm.

Text section 143 / stanza 31:

On the other hand, these afflictions, my true enemies, have the power to throw me in one instant into the fires of the avīci hell, the hottest of all fires. For example, developing a negative attitude toward a bodhisattva, merely for one moment, leads to such a terrible result.[68] The fires of the avīci hell are said to be so hot that they have the power to completely consume Mt. Sumeru, without even leaving ashes behind. Therefore, I must try to overcome these enemies, these afflictions.

Text section 144 / stanza 32:

This enemy of afflictions has harmed me since time without beginning. If I do not defeat these afflictions right now, they will continue to harm me. Not only once or twice, but again and again will they cast me into the hell realms. If I do not apply a powerful antidote for them right now, they will continue to harm me throughout all future lifetimes. None of my other enemies, humans such as thieves and killers, or non-humans such as the powerful lords of gods and asuras, who have caused me misery in this and former lifetimes, has the power to harm me for such a long time as my afflictions do. Therefore, I must diligently apply a powerful antidote for them.

Text section 145 / stanza 33:

If I reflect about the problematic nature of relying upon these enemies of affliction, they are always utterly unreliable. The more I rely upon them, the more they harm me. If I satisfy the wishes of my ordinary enemies, give them all my wealth and goods, honor them, *serve them* [rim gro byed pa][69] and *wait upon them* [bsten par byed pa], they

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[68] See chaper one, text section 294.

[69] 'To serve' [rim gro byed pa] means 'to help' or 'to be of service'.

will generally help further my welfare and happiness as best they can. If treated well, ordinary enemies can turn into friends. However, no matter how I serve and wait upon my afflictions, they only harm me in return. It is like the old belief about giving milk to a snake. According to Tibetan folklore the more milk you give to a snake the more poison it produces. Similarly, the more you serve and wait upon your afflictions, the more their power to harm you increases.

Text section 146 / stanza 34:

In ordinary life if we treat someone badly, he will most likely retaliate in kind. If we treat someone nicely, we can expect that he will treat us nicely in return. Afflictions, however, react differently. Although we have always treated them well, they give us only suffering in return. They are the sole cause that greatly increases the various forms of suffering we experience in this and future lives. Identifying afflictions as the true cause for our suffering, rather than external circumstances, is an extremely crucial key point. Blaming outer circumstances for our suffering does not lead to any long-term change. For as long as these enemies, these afflictions, are residing in our hearts, we can never find happiness.

Text section 147:

Solely due to their compassion, bodhisattvas from the first bodhisattva level onward take rebirth within saṃsāra in order to benefit beings. They do not enjoy suffering nor are they attached to saṃsāra. Bodhisattvas strongly wish to be separated from saṃsāra ['khor ba la bral 'dod shugs chen po yod red]. They wish to be free from the subtle level of afflictions they still retain. However, even stronger than this is their wish to free all sentient beings from suffering and to establish them on the level of complete enlightenment. Once a bodhisattva has been freed from saṃsāra himself, why does he take rebirth within saṃsāra again? A bodhisattva takes rebirth within saṃsāra only in order to benefit sentient beings.

Ordinary sentient beings like us take rebirth within saṃsāra not out of compassion but because we have no other choice. We take rebirth because we cling to saṃsāra. If bodhisattvas took rebirth because of attachment to it, they would simply leave ordinary beings in saṃsāra and would not strive to lead them to liberation. Instead, they take rebirth because they cannot bear the suffering that sentient beings undergo. Therefore, they ignore[70] their personal suffering, take rebirth in saṃsāra and work for the benefit of all sentient beings.

Text section 148 / stanza 35:

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70 'Ignore' [khyad du bsod pa] also connotes 'to downplay', 'to belittle' [mi rtsi ba / brnyas bcos byed pa], 'to be condescending toward', 'to be unconcerned about', ['dzem bag med pa] or 'to be indifferent to'.

The personifications of our afflictions [nyon mongs pa'i rang gzugs] are deluded manifestations such as the lethal executioners, the guardians of the hell realms, the henchmen of the lord of death and so forth, who imprison us in saṃsāra for as long as we allow them to stay in our minds. Once we have overcome these prison guards, we are free to go. Once we have overcome the afflictions that keep us imprisoned in saṃsāra, we are free to reach liberation and enlightenment. Beginning bodhisattvas must do battle with their afflictions. Without afflictions the hell realms do not exist.

Text section 149 / stanza 36:

By now we should have understood that afflictions cause all suffering. However, this knowledge alone will not lead to the defeat of afflictions. We must be diligent in applying the antidote for them. While practicing the dharma, the antidote for afflictions, we must be prepared to endure hardship. At the beginning considerable diligence is required to overcome afflictions. Merely surpressing [mgo non] afflictions is useless; they must be totally eradicated [rtsa med btang dgos]. To this end, one must develop in one's mind all the antidotes for afflictions—the knowledge that arises from study, contemplation and meditation [thos bsam bsgom pa'i shes rab], the wisdom of having realized egolessness [bdag med rtogs pa'i shes rab], bodhicitta [byang chub kyi sems], the six transcendental perfections [pha rol tu phyin pa drug] and the like. Even at the cost of his or her life, a serious practitioner should never slacken in diligence to accomplish this goal, the complete defeat of afflictions. Only from the first bodhisattva level onward are gross levels of affliction actually defeated with certainty [mngon sum du nges par bcom pa].

Text section 150 / stanza 36:

The standard manual for Indian poetry relied upon by Tibetan scholars is the Kāvyādarśa [snyan ngag me long / snyan dngags kyi me long], a great treatise on poetry in three chapters, written by the Indian Daṇḍin [dbyug pa can].[71] The second chapter teaches the 'thirty-five ornaments of sense' [don rgyan sum cu so lnga], of which the 'ornament of simile' [dpe'i rgyan] is one. The 'ornament of simile', moreover, has thirty-two points. One of them is 'the example of correspondence of types' [zla bo dngos po'i dpe]:

> Having made an assertion about a thing
> The establishment of another thing as like it in qualities—
> To lead to a recognition of similarity between them—
> Is a simile based upon a correspondence of types. For example,
>
> Among kings that have been born
> Not even one compares to you.

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[71] Peking No. 5789.

As far as the pārijāta tree[72] is concerned
A second (similar tree) certainly does not exist.

dgnos po 'ga' zhig nyer bkod nas /
de yi chos mthun rab bkod pa /
mnyam pa nyid du rtogs pa can /
zla bo dngos po'i dpe yin dper /

rgyal po rnams ni skyes gyur kyang /
da lta khyod 'dra gcig kyang med /
yongs 'du dag gi rkang 'thung ni /
gnyis pa nges par yod ma yin /

First one states the meaning [don dag] of what is to be exemplified [dpe can]. Then one states an example which shows a similarity [de dang 'dra ba'i dpe]. This example functions as a 'support' [zla bo] or 'as something that corresponds' [rogs kyi tshul du] to the example. For instance one could state: "Among all noses in Asia there is no nose that compares to yours." The corresponding example could then be: "Among all mountains in the world there is no mountain that compares to Mt. Everest."

In stanza thirty-six the corresponding example of an enemy [dgra bo] is used to show that we should be even more diligent in defeating the enemy of afflictions than we are in defeating our ordinary enemies.

Text section 151 / stanza 37:

Great diligence and a willingness to undergo hardship and discomfort until the goal is accomplished are necessary for overcoming afflictions. Śāntideva and Khenpo Kunpal discuss this in the context of the energy ordinary people put into battles and fights when seeking to defeat their opponents. They point out that since our worldly enemies will eventually die a natural death regardless of our actions, we actually do not need to face them in battle. Nevertheless, even though we know this, we still do not hesitate to engage with them, and are ready to ignore whatever injuries we might ourselves receive during the fight. We seem to be willing to endure all kinds of pain and suffering to accomplish our goal, to kill our worldly enemies. When we are hurt in a fight, we ignore the pain and continue to struggle because we are determined to overcome our enemy. Battling the enemy of affliction requires even greater diligence, greater dedication and greater willingness to undergo hardship.

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72 rkang 'thung, literally 'drinking with the feet', is a poetic word for 'trees' [ljon shing] or flowers. The pārijāta tree [yongs 'du sa brtol ljon shing] is a wish-fulfilling tree [dpag bsam gyi shing] that is said to grow on the north-eastern periphery of the celestial city of Sudarśana [lta na sdug].

Text section 152 / stanza 38:

The enemy of affliction is the constant cause of suffering in this and future lives. Afflictions need no reason to cause us harm. They are harmful by nature. Although ordinary enemies can become our friends if we treat them nicely enough, afflictions do nothing other than cause harm, regardless of how nicely they may be treated and tolerated. No matter whose mind they have entered, be it a teacher, a student, an official or a beggar, afflictions will ruin the happiness of that person in this and future lifetimes.

I have now resolved to defeat these vicious enemies, these afflictions. From now on I must be steadfast, not meek [sems zhum pa] or discouraged [yid chad pa]. I must never shy away from the task [sgyid lugs pa] I have undertaken. The thought, "Although I have applied the antidotes for afflictions previously, I was not able to overcome them," is to be *meek* and *discouraged*. Such faint-heartedness leads to inactivity. The thought, "Since I was not able to ovecome afflictions before, I am not inspired to apply the antidotes for afflictions now," is *to shy away* from the task. This means I am not inspired to practice virtue [dge ba sgrub pa la mi spro ba]. I might even be afraid of practicing virtue [dge ba sgrub pa la skrag pa].

Actually, practicing the dharma in order to defeat afflictions might lead to the experience of different kinds of hardship and suffering. We might lack good food, money, sufficient clothing; we might be confronted with many unpleasant experiences. Nonetheless, we must not give up but must continue to practice until all our afflictions have been defeated. If ordinary people can ignore great pain in battle to defeat their enemies, I myself, as a practitioner, must be prepared to endure much greater hardship and suffering since my goal is much more significant. An ordinary enemy might cause great pain and suffering in this life. But the enemy of affliction has caused me inconceivable harm and suffering in former lifetimes and will continue to do so if I do not defeat him in this very lifetime. Thus, I must apply great diligence in the appropriate antidote for afflictions.

Text section 153 / stanza 39:

If we really want to defeat these afflictions we need such a courageous attitude [sems dpa' bo]. Without strong courage and determination we cannot successfully practice the dharma. Without courage and determination even worldly aims cannot be accomplished. If we lack a natural sense of courage we need to inspire our minds to be courageous by repeatedly reflecting on the teachings given in these stanzas and applying them to our own life situations.

Any obstacles or suffering that arise for a bodhisattva, who is trying to accomplish buddhahood for the sake of all sentient beings, should not be considered as something that causes him harm. Hardship and suffering experienced while practicing the dharma, while aspiring to attain enlightenment for the sake of all sentient beings, serves to purify one's obscurations [sgrib pa]. Maintaining patience when experiencing hardship while practicing the dharma generates tremendous merit. Suffering and

hardship are actually a great aid or support for attaining enlightenment [byang chub sgrub pa'i grogs].

Thus, the suffering and hardship endured in order to practice the dharma should be regarded as beneficial. The phrase *to strive in the trainings of the bodhisattvas* means to exert oneself in practicing bodhicitta and in applying the six transcendental perfections in everyday life to the best of one's ability. Just like simple-minded people regard the *scars* [rma srol / rma rjes / rma shul] inflicted on them by their enemies as a sign of heroism, practitioners should welcome hardship and suffering when practicing the dharma.

Text section 154 / stanza 40:

According to the Tibetan description of the traditional Indian caste system,[73] the population was divided into 'the four great castes' [rigs chen po bzhi]: the royal caste [rgyal rigs; skr. kṣatriya], the brahmin caste [bram ze'i rigs; skr. brāhmaṇa], the minister caste [rje rigs; skr. vāiṣya], and the menial caste [dmangs rigs; skr. śūdra].

At the lowest end of this social scale are the *outcastes* [gdol pa / gdol rigs; skr. caṇḍāla], those who are considered even lower than the menial caste [dmangs rigs]. The *outcaste* professions included blacksmiths [mgar ba], butchers [bshan pa / shan pa], hunters [rngon pa], *fishermen* [nya pa], *farmers* [zhing las pa], weavers [thags mkhan], thieves [chom po] and so forth.

People who are born into these professions must endure various kinds of hardship in order to sustain themselves. Fishermen must stand in cold water for hours, woodcutters injure themselves while cutting down trees, farmers struggle to clear their fields of weeds and stones and so forth. Due to the nature of their work they are exposed to the elements and must endure wind, rain, cold and heat. They spill *the blood of their feet on stones* [rkang khrag rdo la zad] and *the blood of their hands on trees* [lag khrag shing la zad].

If ordinary beings like fishermen, butchers and hunters can endure so much hardship in order to make a living, why am I not able to endure hardships when practicing the bodhisattva path for the sake of all sentient beings? Ordinary beings struggle for such little profit, for a meager meal. I am aspiring to accomplish the greatest goal there is, the attainment of complete and perfect enligthenment. I should be able to endure much greater hardship and suffering for the benefit of all sentient beings than these ordinary people do merely to sustain their lives. Enduring hardships on the bodhisattva path is not especially surprising. Personal hardship and suffering is insignificant when compared to the accomplishment of perfect enlightenment, when compared to the inconceivable benefit a buddha naturally brings to innumerable sentient beings.

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[73] This description does not in fact accord with how the Indians themseves describe their traditional caste hierarchy.

If we carefully reflect on these points again and again, we will gain tremendous courage for practicing the bodhisattva path. We will come to truly understand why we need to practice incessantly. A practitioner of the bodhisattva path must be courageous and diligent in his or her attempt to overcome afflictions; a sincere practitioner knows why he or she is experiencing difficulty.

At first, a practitioner must develop renunciation [nges 'byung]. Renunciation is defined as a state of mind of wishing to be free from suffering and the causes of suffering,[74] a state of mind that wishes to be free from suffering and its origination.[75] Renunciation has two aspects: renunciation in regard to the truth of suffering and renunciation in regard to the truth of the origination of suffering.[76] Since nobody wants to suffer, the Buddha's teachings on the truth of suffering are relatively easy to understand. However, his teachings on the causes of suffering, presented in the truth of the origination of suffering, are more difficult to comprehend. The truth of origination deals with karma and afflictions [las dang nyon mongs pa].

The truth of origination teaches about the causes that lead to suffering. A beginner may find it difficult to identify the six major afflictions,[77] anger, jealousy, stinginess, pride, ignorance and passion, as the true causes of suffering. Beginners do not easily understand that in order to free themselves from suffering they must overcome these negative mind states. They do not know that afflictions are the direct cause of suffering. Until one has developed the sincere wish to overcome afflictions [nyon mongs spong 'dod skye ba], genuine renunciation cannot arise.

Text section 155 / stanza 41:

If a bodhisattva does not strive diligently and incessantly in practicing the antidotes for affliction, he or she will violate the bodhisattva precepts and commitments. When we took the bodhisattva precepts, we made the vast promise to free all infinite sentient beings although we have not yet freed ourselves from our personal afflictions. We made the commitment, "I will liberate those who are not liberated, will free those who have not been freed, will comfort those who have not been comforted, and will lead those who have not yet entirely transcended suffering completely beyond suffering."

The phrase 'I will liberate those who are not liberated' [ma bsgral ba rnams bsgral bar bya'o] refers to the 'truth of origination' [kun 'byung gi bden pa], which deals with karma [las] and afflictions [nyon mongs pa]. The phrase 'I will free all those who have not been freed' [ma grol ba rnams grol bar bya'o] refers to the 'truth of suffering' [sdug bsngal gyi

74 rang sdug bsngal dang sdug bsngal gyi rgyu bral 'dod gyi blo

75 rang sdug bsngal dang kun 'byung bral 'dod gyi bsam pa de nges 'byung zer gi red

76 Renunciation in regard to the truth of suffering [sdug bsngal bden pa'i nges 'byung] and renunciation in regard to the truth of the origination of suffering [kun 'byung bden pa'i nges 'byung].

77 Note that jealousy is defined as being unable to bear that others are happy, successful, are being praised and so forth and being glad when others suffer, rejoicing in their misery.

bden pa]. The phrase 'I will comfort those who have not been comforted' [dbugs ma phyung ba rnams dbugs dbyung bar bya'o] refers to the 'truth of the path' [lam gyi bden pa]. The term 'to comfort' [dbugs dbyung ba] literally means 'to breathe out'. The entire phrase refers to those beings who are suffering so much stress that they cannot breathe normally. Once their trouble is taken away, they will be comforted and relieved, and able to breathe normally again.

The phrase 'I will lead those who have not entirely transcended suffering completely beyond suffering' [yongs su mya ngan las ma 'das pa rnams yongs su mya ngan las bzla byar bya'o] refers to the 'truth of cessation' ['gog pa'i bden pa].

The *Jewel Ornament* [thar rgyan] cites the bodhisattva commitment as follows: "In order to liberate those sentient beings who have not crossed over, to free those who have not been freed, to comfort those who have not been comforted and to lead those who have not entirely transcended suffering completely beyond suffering…"[78]

The same text explains these lines as follows: The phrase 'those who have not crossed over' refers to the beings of the hell realms, the preta realms and the animal realms, because those beings have not crossed over the ocean-like suffering of the three lower realms. The phrase 'I will liberate' means that once I have established them on the path to the higher states, they will be liberated from the suffering of the lower realms and will reach the level of gods and men.[79]

The phrase 'those who have not been freed' refers to beings among gods and humans because they have not been freed from the iron-chain-like bondage of afflictions. The phrase, 'I will free' means that once I have established them on the path to the (spiritual) attainments (of the Hīnayāna), they will be freed from the bondage of afflictions and will obtain the level of liberation.[80]

The phrase 'those who have not been comforted' refers to the śravakas or pratyekabuddhas because they have not yet been comforted in the Mahāyāna. The phrase 'I will comfort' means that once they have developed bodhicitta and have been

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[78] See *thar rgyan*, page 168: sems can ma rgal ba rnams bsgral ba dang / ma grol ba rnams dgrol bar dang / dbugs ma phyin pa rnams dbugs dbyung ba dang / yongs su mya ngan las ma 'das pa rnams yongs su mya ngan las 'da' ba'i slad du /

[79] See *thar rgyan*, page 168: sems can ma rgal ba rnams zhes pa ni / dmyal ba yi dvags dud 'gro rnams te ngan song gi sdug bsngal rgya mtsho lta bu las ma rgal ba'i phyir / bsgral ba zhes pa ni / de dag mngon mtho'i lam la bkod nas ngan song gi sdug bsngal las bsgral te / lha mi'i 'phang thob par bya'o /

[80] See *thar rgyan*, pages 168-169: ma grol ba rnams zhes pa ni / lha dang mi'i 'gro ba rnams te / nyon mongs pa'i 'ching ba lcags sgrog lta bu las ma grol ba'i phyir / bgrol ba zhes pa ni / de dag nges legs kyi lam la bkod nas nyon mongs pa'i 'ching ba las bkrol te thar pa'i go 'phang thog par bya'o /

comforted in the view and conduct of the Mahāyāna, they will reach the stages of the ten (bodhisattva) levels.[81]

The phrase 'those who are not completely beyond suffering' refers to bodhisattvas, because they have not attained the nirvana beyond abiding. The phrase 'I will lead them completely beyond suffering' means that once they have been gradually established on the bodhisattva levels and paths, they will completey transcend suffering, that is to say, they will reach the level of buddhahood.[82]

Text section 156 / stanza 42:

At times a beginning bodhisattva might take an honest look at him or herself and think, "I promised to free all sentient beings from their suffering and to establish them on the level of complete and perfect enlightenment. Yet, I myself have not at all overcome my own afflictions. I do not even know with certainty whether or not I will have to go to the three lower realms in my next life. Was I crazy when I committed myself to the bodhisattva path?"

To promise to free all beings while internally thinking that one cannot actually do so, is turning the bodhisattva promise into a lie. A bodhisattva needs to really think, "I can and will free all sentient beings from their suffering and establish them on the level of complete enlightenment." If a beginning bodhisattva truly feels that he or she is not able to make such a strong commitment, then he should practice bodhicitta as an aspiration, "May all sentient beings be free from suffering and may they be established on the level of complete enlightenment."

The bodhisattva commitment [dam bca' ba] means to really think from the bottom of one's heart [snying thag pa nas], "I will help all sentient beings. I will constantly work to free all sentient beings from their suffering. I will do all in my power to help them understand the sublime dharma. I know for sure that I can help beings through the dharma. Even at the cost of my life, if I can just help one or two people through the dharma, I will do so. If I manage to benefit one single being through the dharma, even if it means being killed a hundred times, I will do it." If such a certainty is in a practitioner's heart, he is ready to practice bodhicitta as a commitment. Mere lip-service, saying, "I will help all sentient beings," without having the courage to do so will turn the bodhisattva commitments into a lie.

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[81] See *thar rgyan*, page 169: dbugs ma phyin pa zhes pa ni / nyan thos dang rang sangs rgyas te theg pa chen por dbugs ma phyin pa'i phyir ro / dbugs dbyung ba dang zhes pa ni / de dag byang chub mchog tu sems bskyed nas theg pa chen po'i lta spyod du dbugs phyung ste sa bcu'i go 'phang thob par bya'o /

[82] See *thar rgyan*, page 169: yongs su mya ngan las ma 'das pa rnams zhes pa ni / byang chub sems dpa' rnams te mi gnas pa'i mya ngan las'das pa ma thob pa'i phyir ro / yongs us mya ngan las 'da' ba zhes pa ni / de dag sa lam rnams la rim par bkod nas yongs su mya ngan las 'da' ba ste sangs rgyas kyi go 'phang thob par bya ba'o /

As a practitioner of the Mahāyāna path, you must therefore practice the antidotes for affliction, which are the ten virtuous deeds, bodhicitta, the six transcendental perfections and so forth, to your best ability. Think again and again about Śāntideva's line of reasoning for mustering the courage of a bodhisattva. Seek to overcome any attitude that is meek, demoralized or that shies away from the bodhisattva task.

Remember that each of the sublime teachings of the Buddha has a particular purpose [dgos pa yod pa], a fruition ['bras bu yod pa], is easy to carry out [las sla ba] and possesses great meaning [don che ba]. Each is worthy of the utmost effort. Consider how much time and effort you spend on ordinary worldly activities and remember that they do not serve any great purpose, do not have a long-lasting fruition, can be difficult to carry out, and overall, are not very meaningful. Read these beginning chapters of the Bodhisattva-caryāvatāra again and again until bodhicitta has firmly taken root in your mind.

Read the text out loud when you are at home. Think about the teachings and ponder them in your mind. Repeat out loud the main points and insights that you gather from these teachings. Paltrül Rinpoche always talked to himself. When he ate, he would say to himself, "Today I did not practice well. Therefore I should also not eat well. I will not donate all this food to a useless body." He regarded his body as his servant. When the servant performed well, he received good food. When the servant was lazy, he did not get any reward. If you see an old man talking to himself like this, you might think that he is a little crazy. But actually Paltrül Rinpoche was training himself constantly. His manner of admonishing himself served to cut through his ego-clinging and to liberate his afflictions.

Maintaining discipline [tshul khrims] dissolves one's mental fixations [sems la 'dzin pa zhig pa'i phyir du], helps one attain liberation [thar pa thob pa'i phyir du] and benefit sentient beings [sems can la phan pa'i phyir du]. Maintaining discipline is a skillful means [thabs] to liberate one's mind from suffering and to achieve happiness.

Bodhicitta is a commitment [dam bca' ba] since a bodhisattva pledges to liberate all sentient beings from suffering and to place them on the level of unexcelled happiness. A practitioner approaches emptiness, non-dual wisdom, in three steps: theoretical understanding of emptiness, meditative experience of emptiness and finally genuine realization of emptiness. The true bodhicitta commitment to free all sentient beings requires a certain degree of understanding [go ba], experience [myong ba] or realization [rtogs pa] of non-dual wisdom [gnyis su med pa'i ye shes], of emptiness.

Once non-dual wisdom has arisen in a bodhisattva's mind, he or she is truly able to practice the bodhicitta commitment. So the *Madhyamakāvatāra* [dbu ma la 'jug pa][83] states. Genuine bodhicitta arises to the same extent that emptiness is recognized. Emptiness and compassion cannot be separated. Non-dual wisdom enhances compassion and compassion enhances non-dual wisdom. Non-dual wisdom is the

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[83] dam bca' ba 'di yang dang gnyis su med pa'i ye shes med pas ma yin don dag de la thug dgos yod.

true buddha. How could anyone actually place sentient beings on the level of buddhahood without having realized non-dual wisdom? The very genuine commitment to establish beings on the level of buddhahood itself will not arise without some understanding, experience or realization [go myong rtogs gsum] of non-dual wisdom. The more one understands, experiences or realizes non-dual wisdom the more devotion [dad pa], compassion [snying rje] and bodhicitta [byang sems] arise. Nāgārjuna said:

> When the primordial and unborn nature
> Has been deeply realized in one's mind,
> Compassion toward those who are drowning
> In the swamp of saṃsāra naturally arises.
>
> gdod nas skye med rang bzhin 'di //
> blo yi gting nas rtogs gyur na //
> 'khor ba'i 'dam du bying ba la //
> snying rje ngang gis skye bar 'gyur //

Text section 157 / stanza 43:

Worldly people, not knowing that afflictions are the cause of their suffering, do not perceive them as their true enemy. They believe that the occurrence of afflictions such as anger, passion, pride and so forth is proper and justified. Perceiving afflictions as something normal, they indulge them instead of seeking to lessen them. They do not even realize that their involvement with afflictions is the very thing that is causing them all their personal suffering.

The antidotes or remedies that defeat afflictions [nyon mongs pa 'joms par byed pa'i gnyen po] are the ten virtuous actions [dge ba bcu], bodhicitta [byang sems], compassion [snying rje], the six transcendental perfections [phar phyin drug] and so forth. Using whichever remedy against afflictions you have become familiar with, you should hold on to it strongly. A practitioner should 'hold on to the antidote' [gnyen po la zhen] and in addition he or she must 'hold a grudge against what must be overcome' [spang bya la 'khon du 'dzin pa]. *To hold a grudge* ['khon du 'dzin pa] in this case means to truly understand that afflictions are negative and must be eliminated.

The cause [rgyu] of afflictions is stupidity [gti mug] and ignorance. The result ['bras bu] of afflictions is suffering. Reflecting on where the afflictions abide, you realize that they abide in your mind. By observing how they operate in your mind you come to understand that they control you, that in fact they have enslaved you. Thinking about how much you have catered to your afflictions, and considering what results they have brought you, you begin to realize how utterly negative afflictions are.

When you reflect on the long-lasting harm afflictions cause, you can become aware that they have harmed you *since time without beginning* [thog ma med pa nas], that they have brought you incalculable suffering for an inconceivable span of time. Moreover,

you can conclude that they will continue to make you suffer if you do not overcome them right now, in this very life. Afflictions must be confronted head on. You *set up a battle* [g.yul sprad] between afflictions and their antidotes, the methods of the dharma.

Text section 158 / stanza 43:

You could ask whether 'clinging to a remedy' [gnyen po la zhen pa] and 'holding a grudge against what must be overcome' [spang bya la 'khon du 'dzin pa] are not themselves afflictions [nyon mongs pa]. The answer is that they are. Clinging to the remedy is in essence 'attachment' [chags pa] and holding a grudge against what must be abandoned is in essence 'aversion' [sdang ba].

But for a beginnner, this type of attachment and aversion serves as 'an agent that destroys' ['joms byed] afflictions. Since they are not 'solid afflictions' [nyon mongs mtshan nyid pa] they are classified as 'afflictions that annihilate afflictions'. A beginner needs to rely on them. A beginner cannot defeat his or her afflictions without using this approach. Beginners use these kinds of afflictions to destroy their coarse afflictions [nyon mongs rags pa]. A beginner who abandons this approach is depriving himself of the method to practice virtue.

Although both 'attachment to an antidote' [gnyen po la zhan pa] and 'holding a grudge against what must be overcome' [spang bya la 'khon du 'dzin pa] can be considered as 'afflictions' [nyon mongs], in actuality they are aspects of mindfulness [dran pa] and introspection [shes bzhin].

Ultimately, it is true that one must overcome any form of attachment and aversion, including 'clinging to a remedy' and 'holding a grudge against what must be overcome'. Such attitudes of attachment and aversion constitute a dualistic fixation and are called the 'obscuration of cognition' or the 'cognitive obscuration' [shes sgrib]. However, for beginners this dualistic approach serves as a skillful means to overcome coarse afflictions. For as long as attachment and aversion are simply used to overcome one's own afflictions, they do not cause any harm. However, the moment attachment or aversion are directed towards a person or an object, they become 'solid afflictions' [nyon mongs pa rang mtshan pa] and are then called 'obscurations of affliction' [nyon mongs pa'i sgrib pa].

Text section 159 / stanza 44:

Once you pledge in a heroic manner never to succumb to afflictions, your true enemy, you become like a brave hero who would rather be killed than surrender to his enemy. Therefore, you must repeatedly develop the strong resolve that, no matter what happens, you will not succumb to afflictions. You must be strong in all situations and all circumstances.

Text section 160 / stanza 45:

Ordinary enemies, when expelled from their land, flee to a foreign country, regroup and return later to take revenge. But the enemy of afflictions, once defeated, can never return. This enemy is defeated for ever [gtan spungs].

The enemy of affliction can only be defeated by the realization of egolessness. Ordinary worldly virtue cannot defeat this enemy, but only virtue that is embraced by the realization of egolessness. Virtues such as discipline, patience and so forth, can reduce or hold afflictions at bay, but cannot utterly uproot them. Only when the practitioner has embarked on *the noble path* ['phags pa'i lam] will the coarse obscurations of affliction [nyon sgrib] be utterly eradicated. The noble path begins once the wisdom of realizing egolessness [bdag med rtogs pa'i shes rab] has dawned, at the first bodhisattva level. Once egolessness has been realized, coarse afflictions will no longer arise. From the first bodhisattva level onward, a practitioner begins to overcome the obscuration of cognition [shes sgrib].

Text section 161 / stanza 46:

The term 'afflictions' [nyon mongs pa] refers to attachment and so forth. The term 'wretched' [nyon mongs] means 'miserable' [nyams thag], 'the worst of the worst' [ngan pa tha chad]. These wretched afflictions will be overcome by the *eye of wisdom* [shes rab kyi mig], the insight into their lack of self-nature. Examine with the eye of wisdom where these afflictions go once they have been expelled from your mind. Afflictions abide nowhere and have no place to go. Once they have truly been expelled by 'the wisdom that realizes the absence of a personal identity' [bdag med rtogs pa'i shes rab], unlike ordinary enemies, they can never return to cause harm.

When you apply the eye of absolute wisdom to examine afflictions on the level of conventional truth, you will understand that conventional phenomena lack any base and are without any root [gzhi med rtsa bral]. Carefully examining afflictions in this way, you will be unable to find any truly existing afflictions at all. Thus, overcoming afflictions is definitely possible. It is our mind that has become meek and insecure. We have no confidence in ourselves; we shy away from the task and denigrate ourselves [rang gis rang la brnyas bcos byed pa]. Because of this weakness in our mind, we lack diligence. We are simply lazy. Were we sincerely inspired to apply the antidotes for afflictions, to look at them with the eye of wisdom, we would find them very easy to defeat.

Text section 162 / stanza 47:

Whenever an affliction arises in your mind, do not fall under its influence but examine it carefully in the following manner: "Is my present affliction being triggered by an outside object, like my enemies, my relatives and so forth? When I am angry, does my anger dwell within my enemy? If it does, in which part of him does it reside? In his body? In his speech? Where exactly is my anger located? When you check carefully like this, you realize that afflictions do not dwell within external objects like enemies, relatives and so forth.

Ordinary people, without giving it a single thought, strongly believe that it is other people who make them angry. They do not see that it is their own mind that is generating the anger. The other person might be a condition [rkyen] for anger to arise, but the anger is generated in one's own mind.

If anger did abide within another person, then anyone who saw a person who always makes you angry would inevitably become angry too, just as anyone who puts his hand in fire is inevitably burned. However, this is not the case. Even those people who frequently make you angry are looked upon with affection by others. Moreover, most people occasionally experience that former enemies become friends and that former friends become enemies. This same logic can be applied to any of the afflictions.

Understand that all your afflictions such as anger, passion, pride and so forth, are entirely your personal experience and come from your own mind. Your romantic projections make someone look irresistably beautiful. The attachment and passion that you then experience appear in your own mind. In the same way, aggressive and ugly projections make others appear as your enemies. The anger and hatred you experience also come from your own mind.

Text section 163 / stanza 47:

Continuing to search for the source of our afflictions, we should ask ourselves, "If my afflictions dwell within me, where do they dwell?" Understanding that we perceive friends and enemies through our sense organs and sense consciousnesses, we should ask ourselves whether our afflictions dwell within our five sense organs? If they did, then whatever we saw, heard, smelled, tasted or touched would always cause the same afflictions to arise. But that is not so. Afflictions arise sometimes, but not all the time. Critically examining our own experience in this way, we come to understand that afflictions neither dwell within the five *sense organs* [dbang po lnga][84] nor within the six *accumulations of consciousness* [rnam shes tshogs brgyad].[85] Nor do they dwell somewhere between the sense organs [dbang] and their objects [yul], where there is only empty space and where afflictions cannot dwell.

Text section 164 / stanza 47:

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84 The five sense organs [dbang po lnga; skr. pañcendriya] are eye [mig gi dbang po; skr. cakṣurindriya], ear [rna ba'i dbang po; skr. śrotrendriya], nose [sna'i dbang po; skr. ghrāṇendriya], tongue [lce'i dbang po; skr. jihvendriya] and body [lus kyi dbang po; skr. kāyendriya].

85 The six accumulations or aggregates of consciousness [rnam shes tshogs drug] are: 1) the eye consciousness [mig gi rnam par shes pa; skr. cakṣurvijñāna]; 2) the ear consciousness [rna ba'i rnam par shes pa; skr. śrotravijñāna]; 3) the nose consciousness [sna'i rnam par shes pa; skr. ghrāṇavijñāna]; 4) the tongue consciousness [lce'i rnam par shes pa; skr. jihvāvijñāna]; 5) the body consciousness [lus kyi rnam par shes pa; skr. kāyavijñāna]; and 6) the consciousness of the intellect [yid kyi rnam par shes pa; skr. manovijñāna].

Continuing with this same analysis we find that afflictions also do not dwell in any other place, neither within other people, nor within objects, nor within the elements of space, earth, water, wind and fire. Having examined afflictions in this way, we find that they do not abide anywhere. If that is the case, then how have afflictions succeeded at harming us and all sentient beings since beginningless time? This is an important point. Although afflictions appear, we begin to understand that they actually do not exist. They lack any self-nature. Once we understand that afflictions lack self-nature, they lose their power and we gain the confidence that we can actually overcome them all.

At first a practitioner needs 'mindfulness' [dran pa], not forgetting what should be done and what should be avoided. He or she must keep in mind that afflictions must be rejected and overcome, just like a child needs to learn that fire is hot and will burn his hand.

Secondly, a practitioner needs heedfulness [bag yod], meaning 'to pay careful attention to what should be done and what should be avoided' ['jug ldog gi gnas la gzob pa lhur len pa]. Paying careful attention does not mean fearing afflictions. It means to be careful to apply these points in daily conduct. Since practitioners know that afflictions cause great harm, they treat them with heedfulness.

Finally, a practitioner needs 'awareness' or 'introspection' [shes bzhin], that is to say, he or she must know at all times what is going on in his body, speech and mind and how he is reacting to any given situation. It means to screen one's behavior of body, speech and mind at all times.

These three, mindfulness, heedfulness and introspection, are aspects of wisdom-knowledge [shes rab]. These three points are the very root of all dharma practice.

Text section 165 / stanza 47:

Look closely at afflictions as they arise in your mind and you will understand that they are similar to an illusion conjured up by a magician or like a picture on a movie screen. The picture on the screen comes about through conditions [rkyen las skyes pa]. Only when the projector, the film, the screen and the electricity all come together, is the picture visible. The picture depends on these conditions.

The picture appears in the perception of the viewers, within their minds [blo ngor snang ba]. Although the audience is clearly perceiving a picture, this scene does not truly exist at all, neither at the time nor at the place where it is being perceived. Thus, it lacks any self-nature [rang bzhin med pa],[86] any true existence.

The picture is apparent but lacks self-nature [snang la rang bzhin ma grub par]. It possesses *the three illusory qualities* [sgyu ma'i chos gsum] of 1) arising from conditions, 2) being perceived within one's mind and 3) lacking any self-nature. The picture is just

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86 rang bzhin gyis med pa; gdod nas med pa

like an illusion [sgyu ma lta bu yin], a non-existing perception [med snang / med par gsal snang].

Seeing a frightening movie, a knowledgeable person neither becomes frightened nor angry, knowing the entire movie to be a false perception not to be taken seriously. Afflictions are exactly like that. Although they appear within our minds, they do not really exist [don la ma grub pa]. Once you have understood that afflictions are as non-existent as illusions or apparitions, they can no longer intimidate you. You can generate the confidence that you are perfectly able to overcome all afflictions.

Understand that these 'non-existing afflictions' are generated within your own mind and look directly into the workings of your mind in order to examine the workings of afflictions. Do not direct your search outward, to external objects, but only look inward, into your own mind.

Khenpo Kunpal uses the examples of a dog and a lion to illustrate the difference between a foolish and a wise person. If you throw a stone at a dog it will run after the stone. But if you throw a stone at a lion it immediately jumps at you, the person who threw the stone. Do not behave like the dog in this example, running after objects; rather be like the lion and from the very beginning identify the afflictions as non-existent.

The moment you notice an affliction arising in your mind, at that very instant, look toward your mind itself. Look directly at the present affliction. Where did this present affliction come from in the first place? Where does it abide right now? Where does it eventually go? Does it have a shape? Does it have a color? Look right at the affliction itself. In this manner analyze whether there is any place where afflictions come from ['byung sa], whether there is any place where they abide [gnas sa], or whether there is a place that they go ['gro sa].

Through this method of examining afflictions by searching for their arising, abiding and ceasing ['byung gnas 'gro gsum], you discover that they are beyond birth, abiding and ceasing [skye 'gags gnas gsum]. You discover the 'three gates of liberation' [rnam thar sgo gsum], which are: 1) The gate that liberates into emptiness [stong pa nyid kyi rnam par thar pa'i sgo], 2) the gate that liberates into marklessness [mtshan ma med pa'i rnam par thar pa'i sgo] and 3) the gate that liberates into aspirationlessness [smon pa med pa'i rnam par thar pa'i sgo].

'The three doors of liberation' [rnam thar sgo gsum] connotes that there are 'three ways to be liberated from saṃsāra'[87] or 'three ways to be liberated from ego-clinging and afflictions.[88] These three mean that 'there is no mark of a cause' [rgyu mtshan ma med pa], that 'there is no aspiration for a fruition' ['bras bu smon pa med pa], and that 'the essence is emptiness' [ngo bo stong pa nyid].

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87 'khor ba nas rnam par thar pa'i sgo gsum

88 bdag 'dzin dang nyon mongs pa nas rnam par thar pa'i sgo gsum

'There is no mark of a cause' [rgyu mtshan ma med pa] refers to the 'ground, which lacks existence' [gzhi ma grub pa], to emptiness, which is baseless and rootless [gzhi med rtsa bral]. There is no saṃsāra to overcome since it never existed in the first place. When you examine your mind and cannot discover any place where your mind and its afflictions come from, you have discovered that 'there is no mark of a cause' [byung sa med pas na rgyu mtshan ma med pa].

'There is no aspiration for a fruition' ['bras bu smon pa med pa] means that within emptiness it is not necessary to harbor any hope or expectation [re ba][89] to achieve buddhahood, the fruition ['bras bu]. Emptiness is spontaneously present [lhun gyis grub pa]. Our buddha-nature is primordially enlightened [ye nas sangs rgyas pa]. All phenomena are primordially emptiness [chos thams cad ye nas stong pa nyid yin pa]. There is no reason for expectations. If you cannot find any place where your mind goes, you have discovered that 'there is no aspiration for a result' ['gro sa'am thob sa med pas na 'bras bu smon pa med pa].

'The essence is emptiness' [ngo bo stong pa nyid] refers to 'the expanse of absolute truth' [chos kyi dbyings]. This is the unity of dependent origination and emptiness [rten 'brel stong nyid zung 'jug]. You must understand that all phenomena are emptiness. When you do not find any place where the mind abides, you have discovered 'the essence of emptiness' [gnas sa med pas na ngo bo stong pa nyid].

The mere thought, "Afflictions lack true existence. They do not really exist at all," is correct. Afflictions are primordially non-existent [gdod nas ma grub pa].[90] It is further said that the nature of mind is luminous [sems kyi rang bzhin 'od gsal ba]. All stains are temporary [dri ma rnams ni glo bur ba]. This means that the essence of mind is self-existing wisdom [rang byung ye shes], free from any temporary stains [glo bur ba'i dri ma dang bral ba]. In this phrase the term 'stains' is identical with 'afflictions' [nyon mongs pa]. All afflictions are temporary. They are primodially non-existing [ye gdod ma nas med pa]. They do not exist within the 'base' [gzhi la min 'dug] and they lack any 'base' [gzhi med]. They are completely without self-nature [rang bzhin med pa].

At the outset a practitioner must understand that afflictions are his true enemy because they have caused him tremendous suffering in innumerable lifetimes. Then he or she must repeatedly practice this analytical meditation to establish the non-existence of afflictions. Only then will a practitioner realize the non-existing nature of afflictions and only then will he or she be able to overcome them. Only through this sequence of practices will you be able to discover self-existing wisdom [rang byung ye shes], the true remedy for afflictions.

Once you have realized that afflictions lack self-nature, once you have recognized self-existing wisdom, afflictions are very easy to overcome. Nevertheless, you must

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89 Each of the ten bodhisattva levels has its own pattern of hope and fear [re dogs] which must be overcome. Only on the level of a buddha is one utterly beyond hope and fear.

90 dang po nyid nas med

continue to rely on diligence in examining afflictions as described above. Otherwise there is the danger that afflictions will lead you again to the sufferings of the three lower realms.

People get scared and frightened thinking, "I will not be able to defeat this enemy of afflictions. They control me." But once one has understood that they have no true existence, no self-nature [rang bzhin med par shes pa], generating courage and diligence to defeat them is easy. There is no reason to fear afflictions since they do not exist in the first place. Understanding this, why should you let them harm you any further? Why should you let them lead you again to the hell realms?

You must examine the working of afflictions in a calm state of mind. Look into your mind and reflect, for instance, about anger and aggression. Deliberately stir up your mind to anger. Observe how the anger arises in your mind. Experience the feeling of anger. Then look directly [gcer gyis] into who is experiencing this angry feeling. The very instant you look toward the experiencer of anger, you find there is nothing and no one to be seen. Stay with that moment of 'perceiving nothing at all' [gang yang ma mthong gi steng la bzhag]. That instant is the vanishing point of anger.

At that moment you have the experience that anger, like all other afflictions, is devoid of any basis or root. This insight is called 'wisdom' or wisdom-knowledge' [shes rab]. It is the 'eye of wisdom' [shes rab kyi mig] that sees that afflictions do not have a place where they come from, a place where they abide, nor a place where they go. It is the eye of wisdom that enables us to live life like a lion. Those who are overcome by afflictions and distracted in the pursuit of the objects of afflictions live their lives like dogs. But those who know how to look at their own minds, the source from where afflictions arise, will come to see that afflictions are truly non-existent. Such people live their lives as lions.

Text section 166:

If you are attached to any of the five sense objects you will experience suffering since sense objects have the quality of impermanence [mi rtag pa'i chos], the quality of being deceptive [bslu ba'i chos] and the quality of decaying ['jig pa'i chos]. Your initial experience of pleasure and joy will turn into disappointment and sadness when the object of your desire changes through impermanence, or does not live up to its promise. Being subject to decay, it is deceptive and vanishes.

If you closely examine your momentary experiences of happiness, you will discover that happiness is always followed by unhappiness, a sense of loss and sadness. This unhappiness is experienced to the same degree as the defiling happiness [zag bcas kyi bde ba] was experienced. When a formerly rich person loses all his wealth, he becomes extremely unhappy and depressed. When a famous person loses his reputation, he becomes disappointed. When beautiful people grow old or lose their beauty through accident or illness, they become extremely dejected. The greater your attachment to defiling happiness, the greater your suffering when the object of your attachment changes.

Based on these truths, some practitioners have understood that they cannot place their trust in sense objects. However, rather than understanding afflictions and attachment to be the enemy, they believe that the sense objects are their enemies. They try to distance themselves from sense pleasure as much as possible, retreating to secluded places and hermitages. But in fact, wherever you go, the sense objects will be there. Practitioners who withdraw from the world with that kind of fearful attitude do not understand that their attachment, their involvement with afflictions, is the true source of their suffering. They blame their suffering on the sense objects and try to run away from them. Such practitioners are like dogs chasing a stone.

Even if you have understood that the perceptions of the five sense objects are impermanent, deceptive and subject to decay, they will still be the cause of suffering if you have not in your own mind cut through all attachment to them. You cannot possibly overcome or run away from phenomena [snang ba], but you can definitely overcome attachment [zhen pa] to phenomena by cutting this attachment within your own mind. While you can never change phenomena, you can always change your attitude toward phenomena.

Text section 167:

Such practitioners might retreat into seclusion and live in an extremely simple way, trying to reduce the influence of the five sense objects. They hardly eat or drink, keep their eyes closed, and live far away from any noise or disturbance. Through their meditation and special austere conduct they try to enter a state of sense deprivation. Even though they *maintain worldly precepts* ['jig rten gyi sdom pa la gnas pa], observing the ten virtuous actions [dge ba bcu], they will not reach liberation but will be reborn in the higher realms. There again they will be confronted with sense objects; due to their habitual patterns they will become attached to phenomena. This attachment will lead them into strong involvement with afflictions such as desire and aggression, and in their next life they will be reborn in the lower realms. This is why such practitioners are similar to dogs pursuing stones. Not understanding the true causes of suffering, they do not confront or address their afflictions and fixations.

The lord of death [gshin rje; skr. yama-rāja] is the king of the pretas [yi dvags kyi rgyal po]. The lord of death also functions as the judge of positive and negative deeds. Though he appears depicted in scenes of the hell realms in his function as the judge of positive and negative deeds, his actual residence is the realm of the pretas.

Some texts divide all beings into 'the five classes of beings' ['gro ba rigs lnga]. In that case asuras with good karma are included among the gods, and those with bad karma among the pretas. The five classes of beings then are: 1) gods, 2) humans [mi], 3) hell beings [dmyal ba], 4) pretas [yi dvags] and 5) animals [dud 'gro].

Text section 168:

A true yogin examines and analyses his or her mind the moment he perceives the five sense pleasures and understands that afflictions and attachment to sense pleasures

come from the mind. Searching his mind as described above—examining the arising, abiding and ceasing of afflictions—he or she understands that all forms of affliction lack any reality [dngos po med pa] or self-nature [rang bzhin med pa]. Thus, he is able to free his mind from afflictions.

Although afflictions seem to be experienced within the mind, there is no place where they actually come from, no place where they abide and no place where they cease. Also, if you examine whether there is an experiencer of the afflictions, you will not find one. Afflictions seem to arise [shar ba ltar] but in reality they never come into existence, never abide anywhere and never cease. They are primordially non-existent [ye gdod ma nas ma grub pa]. They lack any base [gzhi med], any reality [dngos med], and any self-nature [rang bzhin med pa]. They are illusory, not existing from the very beginning [dang po nyid nas yod ma red]. Since they never existed in the first place, they were never born, they never abided and they never vanished.

It is only in our deluded perception that we believe these illusions to be real. Based on that delusion afflictions have been able to harm us since beginningless time. In the famous example of mistaking a rope for a snake, the moment the rope is perceived as a snake, fear arises. However, there was never any snake in the first place and therefore never any reason for fear.

Afflictions only arise in the mind based on objects. Without an object, thoughts, emotions and concepts do not arise. The object becomes the condition for your personal delusion. Deluded perception ['khrul snang] makes the rope appear as a snake. The rope in itself is neither beneficial nor harmful. It is simply an object. Based on this object, however, delusion arises. As a practitioner, you must be able to recognize when a deluded perception is beginning to arise in your mind. The moment your mind creates the concepts of 'friend' or 'enemy', understand that this is a deluded perception. The error or delusion is within your own mind. It is said that 'the cessation of erroneous thoughts in the mind is the attainment of liberation' [sems nor ba'i rnam rtog zad pa la thar pa thob zer gi 'dug]. Take this teaching to heart. These contemplations are a short introduction to the sūtra style of overcoming afflictions.

Text sections 169-171 / stanza 48:

Having thought about these points well, you should be very diligent in accomplishing the three trainings of discipline, samadhi and wisdom. Try to put these precepts into practice, exactly according to the direct words of the Buddha and the treatises.

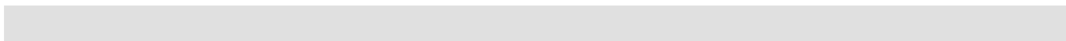
Afflictions cannot be overcome through physical force, but only through careful examination with the eye of wisdom. At all times perceive afflictions as your enemy. Unless you identify afflictions as your true enemy, it is very easy to slip into the tendency to perceive circumstances and people as your enemy.

Buddha Śākyamuni, the king of all physicians, taught the cure for all afflictions and sicknesses of mind. Therefore, we should listen to his teachings and put them into practice. When practicing the dharma we need to be free from all doubts. We need to be courageous, trusting that we can accomplish what the Buddha taught.

To the same degree that we overcome afflictions [nyon mongs spong ba], to that degree will the realization of wisdom arise [ye shes shar ba] in our minds. The decrease of afflictions [nyon mongs mar 'grib pa] and the growth of wisdom [ye shes yar shar ba] occur simultaneously [dus mnyam].

Text section 172:

Heedfulness [bag yod] means to devote one's mind to virtuous dharma and to protect it from non-virtue. Heedfulness is the basis for virtuous dharma [dge chos kyi gzhir gyur] and thus the source of nirvāṇa, the nectar of immortality [myan ngan las 'das pa 'chi med bdud rtsi'i 'byung gnas]. Heedlessness results in all kinds of mistaken conduct [nyes spyod] and therefore is the cause for experiencing the suffering of birth and death within saṃsāra. Therefore, respectfully maintain heedfulness. Constantly rely on heedfulness since it will further your practice of virtue. Pay no heed to non-virtue and avoid heedlessness to the best of your ability.



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